

Claremont School of Theology

The Essence of Real Leadership

Truth, Wisdom, and Benevolent Consciousness

Submitted for the Degree of

Doctor of Ministry

by

Lisa L. Rayburn

November 2018



This professional project completed by

LISA L. RAYBURN

has been presented to and accepted by the
faculty of Claremont School of Theology in
partial fulfillment of the requirements of the

DOCTOR OF MINISTRY

Faculty Committee

Dr. Lincoln Galloway, Chairperson

Dr. Karen Dalton

Dean of the Faculty

Rev. Dr. Sheryl Kujawa-Holbrook

December 2018

Abstract

This project explored the spiritual practices and information that may be provided to leaders (of varied faiths and backgrounds) in the United States, that will enable them to lead from a place of truth, wisdom, and benevolent consciousness. The project focused on the embodiment of compassion, love, peace, kindness, altruism, and harmony, and how these principles might work together to expand the capacity of the leader to lead from the highest levels of being which includes truth, wisdom, and benevolent consciousness.

The project was designed to provide spiritual teaching to a select group of leaders with the hope that the information would have a positive affect on who they are as individuals, an impact on their leadership abilities, and create an expanded perspective and personal intimacy with the world around them. The thesis centered on a premise that to be the best leader one must know oneself intimately, and that truth and wisdom are not only important for strategic leadership, but benevolent consciousness is needed for the world as a whole.

The vehicle for the message, content, and curriculum, is a website that was launched as part of the project. Through this medium the message was shared, a leadership curriculum was designed to provide the specifics of how this way of being might be embodied, and its impact recognized and evaluated.

To test the results, the participants were given a preliminary questionnaire and had a one-on-one interview prior to the teaching, and given an ending questionnaire and final interview after the teaching. Some of the participants had phone calls and/or in-person counsel throughout the teaching. The questionnaires and interviews evaluated what the participants thought about their overall wellbeing physically, mentally, and spiritually, their leadership abilities prior to and after the teaching, and whether the teaching had a positive affect on them in any way.

The results indicate that these leaders were positively affected by the teaching, with many saying they were transformed and that their perception of life and the world had altered. All of the participants said that the teaching as a whole was unique and powerful and that it made sense to them on many different levels. Some participants commented that the teaching integrated their heart and mind, which facilitated an experience that could be permanent if not often remembered and called upon. Whether the positive effects of the teaching are permanent may be the subject of future research.

The findings of this project suggest that people desire spiritual teaching and transformation, and they see a critical need for leadership in the United States that includes truth and wisdom. Participants had not viewed these concepts as a whole or considered how they are intertwined, and more importantly how they can be utilized in business or impact social responsibility. Their responses indicate that people desire a better world and care about principles articulated in this project.

Lastly, although not a specific teaching for the project, the website included a page about U.S. food supply. It was included because it is a subject that leaders who care about our world might take specific note of, as it has a powerful influence. There are truths that must be understood about this critical need and the subject takes insight, contemplation, strategic leadership, and benevolent action should goodness and health prevail for humanity and the planet. The linking of spirituality, leadership, and social responsibility, is a theme of this project, therefore an area in need of attention and understanding (food supply) was included.

Acknowledgments

I am grateful for the fourteen brave individuals who took time out of their busy schedules to participate in these teachings. I will be forever altered by our time together, and by what all of you taught me. It takes humility and trust to take on a curriculum with no real understanding of the outcome. This project would not have been possible without you.

I am thankful for the courageous leaders in our world who stand up for what is right and just. Most of these men and women are never recognized, yet there are many of us who do see you, and we are grateful for your devotion and service.

I must express my gratitude to my friends and family who have supported me every step of the way. They encouraged me to get this doctorate and do the work I feel is important. Although what I do has taken time away from them, they have supported me nevertheless. They have given me the strength to do what I feel is needed.

This project and additions to my work would not have been possible without Dr. Frank Rogers and Dr. Andrew Dreitcer who created the transformative degree of Doctor of Ministry in Spiritual Renewal, Contemplative Practice, and Strategic Leadership. Their wisdom, compassion, and love is unmeasured and a gift to many. The program they have developed is life changing for the students and the world. Thank you simply does not suffice, and the goodness that will result from what they have created is immense.

I am deeply and profoundly grateful to my advisors on this project – Dr. Lincoln Galloway and Dr. Karen Dalton. Their patience and encouragement always came at the right time. They walked that fine line between suggestion, patience, and then a gentle push at just the right time to get over finish the line. Sometimes it feels like one is very much alone doing a

project like this, but their presence was with me all along the way. I feel deep respect for both of them, and I thank them for their guidance and care.

Lastly, I want to thank my fellow students in the doctor of ministry program. They are benevolent beings and I will carry their humility and grace with me for the rest of my life. Because of them I am stronger and more devoted in every way. They are heroes.

It is said that the doctor of ministry degree is meant to transform the facilitator as much as the participants. This is most certainly true for me. Perhaps this project was an answer to my own calling and needs. The analysis shows that the participants were transformed by the teachings. Whether that is permanent or not will be revealed in time, yet I will be forever changed by the experience. Thank you to all of my fellow students, professors, and Claremont School of Theology for showing me what grace, service, and devotion in the purest sense looks like.

Table of Contents

Acknowledgements.....	iii
Introduction.....	1
Chapter 1 – A Call for Leadership in the United States.....	7
Chapter 2 – Embodiment of Leadership and Spiritual Principles.....	11
Intimacy with the Divine and Sacredness.....	11
Harmony.....	13
Ecotheology.....	15
Benevolent Consciousness.....	15
Neuroplasticity and Embodiment.....	17
Embodiment and Transformation.....	20
Leadership.....	22
Chapter 3 – Research Leadership Project: Methodology and Implementation.....	26
Research Methodology.....	27
The Curriculum and Teachings.....	27
Week One.....	28
Introduction.....	28
Summary Overview.....	29
Compassion.....	30
Week Two.....	30
Neuroplasticity.....	30
Week Three.....	31

Love.....	31
Week Four.....	31
Peace, Kindness, Altruism.....	31
Harmony.....	32
Week Five.....	32
Benevolent Consciousness.....	32
Truth and Wisdom.....	33
Who are we going to be while we are here?.....	33
The Website.....	33
Teachings.....	34
Advisory Materials.....	34
U.S. Food Supply.....	35
Chapter 4 – Discussion of the Results and Further Study.....	36
The Participants.....	37
Preliminary Questionnaire.....	39
The Preliminary Interview.....	39
One-on-one Work During the Five-Week Period.....	39
Ending Interview.....	40
Ending Questionnaire.....	40
The Results.....	40
Ongoing Project After These Results.....	41
Appendix A	
Five Week Leadership Teaching Truth, Wisdom, and Strategic Leadership.....	43

Appendix B	Truth, Wisdom, and Strategic Leadership.....	45
Appendix C	Summary Overview Why These Principles and How They Work Together.....	48
Appendix D	Compassion.....	50
Appendix E	Neuroplasticity.....	60
Appendix F	Love.....	64
Appendix G	Peace, Kindness, and Altruism.....	68
Appendix H	Harmony.....	73
Appendix I	Benevolent Consciousness.....	81
Appendix J	Truth and Wisdom.....	83
Appendix K	Who Are We Going To Be While We Are Here?.....	85
Appendix L	Screen Shots Of Website.....	87
Appendix M	Preliminary Questionnaire.....	90
Appendix N	Final Questionnaire.....	92
Bibliography.....		93

*A leader is someone who cares about,
and takes responsibility for,
the world that surrounds them.*

Introduction

A Devotion to Something “Other”

A few years ago I was profoundly moved by the words of Dr. John Berquist, as he described a calling that I have felt for a very long time. Dr. Berquist described it as a “committing to something ‘other’, something more, something deeper.”¹

With respect to a doctoral project he stated that the project should include “finding the question that hasn’t been asked.”²

I thought about this a great deal, along with other things that troubled me, such as:

- Why haven’t we been able to solve some of humanity’s greatest problems such as hunger, and damage to our water supply and environment?
- Why does there seem to be so much judgment, anger, and intolerance in our world?
- In our elections in the United States why aren’t there many admirable, confidence inducing, wise, effective leaders to choose from?
- Where is our leadership, where are our heroes, where are the courageous, benevolent leaders who are greatly needed for humanity and our planet?

These questions, among others, led me to ask – what could we do differently? I believe the answer includes a commitment to something ‘other’, something more, something that includes an elevation of our relationship with ourselves, each other, life itself, and the Divine.

It is there that I arrived at a question:

As leaders, why aren’t more of us truly living our divinity? And if we did, what might our world look like? What might we be able to accomplish for humanity and our planet? When

¹ Dr. John Berquist, “Immigration and the Bible,” lecture, Claremont School of Theology, Claremont, CA, January 22, 2016.

² Berquist, “Immigration and the Bible.”

we live our divinity, we care about life itself. By living our divinity, I mean embodying divinity through: love, compassion, kindness, altruism, harmony, and benevolence. These are principles we read about and most people know by concept, but not many seem to truly embody.

Living our divinity connects with my spiritual tradition in that I believe that living in devotion to God means helping to take care of the people and the world that God has created. We become attentive to our connections to God, to others, and to the whole of creation. In order to live our divinity in the highest of ways, we embody certain spiritual principles. I believe these principles are pervasive and found within most religions and spiritual traditions.

The concepts and principles that are at the center of this project are profound strengths, and the capacity to embody these principles allows us to come from a place of truth and wisdom which makes us better leaders for our world. By embody I mean truly embodying or becoming love, compassion, kindness, and the other principles of this project. We can then take wisdom-based action.

It seems as though most people, including those religiously and spiritually minded, are living their lives by concept rather than application. The intentions and motives seem to be good, yet people seem to have a hard time holding and living these spiritual axioms. Many people have become disheartened with religion for well-founded and good reasons, and have turned away from what they know cannot be true. Yet what is true? We are losing touch with what beats the heart of life. Beauty, truth, true love, and living the sacredness of life have been lost in the retreat.

My project therefore is about what I can do to help leaders in the United States become the people humanity and the planet needs them to be. It is here that my education, experience, and ministry come into play, as each has helped create my perspective of what those needs are.

I was formally educated and trained as a business attorney, so my professional life has included advocating for the needs of others, and finding solutions to complex problems. This, coupled with the driving force of my being, or perhaps it is better to say my soul, has been devoted to how human beings might evolve spiritually. To me, each person has an utterly unique and personal spiritual evolution depending on who they are and their belief systems.

I have also worked as a spiritual advisor with people who are religious, yet feel no connection to the God that is at the center of their religion, and in many cases they don't know much about the religion they profess to be their own. I have also worked with people who are more spiritual in nature yet are opposed to formalized religion. Despite one's religious or spiritual background we work together to create an intimate, personal relationship with the God of their understanding. The purpose of this work is to create spiritual experience, and a more accurate understanding of religious and spiritual belief systems.

My belief system includes the thought that despite one's religious or spiritual background, it is important for all of us to live in truth and harmony with ourselves, and the world we live in. Each person has an utterly unique and personal spiritual evolution depending on who they are and his or her belief systems, and perhaps their reason for being. I also believe there is unity in all things and what each of us does impacts the whole. I believe there is a divinity that pervades all things and it is magnificent. My work has centered upon a belief that life itself is miraculous and precious, there seems to be a benevolent divine power that has created it all with extraordinary and loving attention to detail, and that as recipients of this gift, we should take care of each other and the world we have been given.

Since I was a child, I knew there was more to life than what we could see. I felt a presence of something that might be better described as a type of knowing that there was a God

or source of divinity that was profoundly magnificent. I would experience moments where I just knew. I couldn't sufficiently describe what I knew, but I knew there was something I was supposed to do with what I knew. I wanted to live in service to that divinity which meant being of service to what was brought to me in this human life. In other words, my life wasn't about doing the right things to go someplace after passing from this world, but doing what I could so perhaps the world was a better place because I was here. My theology became something that was very personal, and based on the experience of my human form with the divine. I cared deeply about everything.

My adult life became devoted to helping people grow spiritually, and have a personal relationship and experience with God. For me, there is intimacy between ourselves, and that which we believe in. This intimacy must be nourished, tenderly held, and expanded upon.

In 2011, I began investigating United States food supply after reading about things I found hard to believe. What I discovered concerned me, because it seemed as though by intended and unintended consequences we were damaging human health and our environment as the result of how we grow, consume, and distribute (or not) food. What I found was an aggressive (some would say ruthless) business model that chemical companies, food companies, and business executives, were utilizing to dominate food supply.³

The chemical companies were doing this by genetically modifying seed so it could withstand their pesticides and herbicides (something that in U.S. antitrust laws might be considered an unlawful tying arrangement), securing patents on that seed, and then filing patent infringement lawsuits against innocent farmers when the genetically modified seed blew onto

³ Lisa L. Rayburn, *What About The Food: Viable Solutions For The GMO and Food Crisis* (Newport Beach: The Détente Group, 2014), <https://www.amazon.com/What-About-Food-Viable-Solutions>

their lands. The story being told, that genetically modified seed is needed to feed an ever-growing world population is not being used to do so. To the contrary, the chemical companies that own the seed were (and are) using the seed to dominate world food supply. Thousands of farmers have been forced off their lands because they do not have the financial resources to fight the multi-billion dollar chemical companies.⁴

As if what the chemical companies were doing wasn't enough, food companies were creating products (they can't really be classified as food) that are unhealthy and addictive so they can increase profits, while knowing that the "foods" they produce make people sick. I learned that chemical companies controlled food supply, not farmers. I learned that most food companies don't consider human health. I learned that lies, misrepresentation, and deception, were commonplace in order to confuse the public. I learned there were blatant conflicts of interest between large corporations and government officials that make it next to impossible to hear the truth. Although some would say this is government or business as usual, I found it particularly alarming because as advanced as we are as a society, we seem to be self-destructing and most of our leaders don't seem to notice, really care, or certainly not take responsibility for examining these complex issues from a higher place of truth, wisdom, and perspective.

The issues with respect to food supply are important and they are indicative of a deeper underlying problem and symptom of something greater, which is a spiritual malady. We have become disconnected from what is true and wise. We are living more from our minds and not including our heart, spirit, and soul. The mind, heart, spirit, and soul work in conjunction with each other. We must be in harmony with nature and all things. We need leaders who understand these things for humanity to survive.

⁴ Rayburn, *What About The Food*.

As a result of the foregoing, I developed an interest in people who might want to make a difference in the world by how they live and work. The difference could be for themselves, their families, their communities, or the world at large. I noticed not only from my own life experience, but also from helping others, that it is not easy to hold a place of integrity, and continue to take actions that serve others. People and the world can be harsh, and there are times when good work seems futile. We are currently living in tumultuous times and our political and social environments are testing what is already a difficult way of being.

I also began to wonder why we aren't further along emotionally and spiritually as a society. Many people seem to want peace, love, and kindness, or simply just common decency to prevail, and yet it doesn't seem to be happening. There also seem to be many people who are emotionally unbalanced. I thereby began to wonder what we might be able to heal and accomplish if leaders were able to hold and embody higher enlightened principled states not only for themselves, but also for others. I also began to wonder what might happen if more of us embodied a leadership essence meaning taking responsibility for the world that surrounds us.

It is here that I arrived at the research question for this project: Whether providing spiritual practices and information to a select group of leaders in the United States helps them lead from a place of truth, wisdom, and benevolent consciousness. The project thus examines the embodiment of principles such as compassion, love, peace, kindness, altruism, harmony, truth, wisdom, and benevolent consciousness. The vehicle for the content, teachings, and message, is a website that leaders access at their own time and pace. The purpose of the project is to help leaders spiritually and professionally to be who humanity and the planet need them to be.

Chapter 1

A Call for Leadership in the United States

This project stems from a personal longing and hope that I have, that we can improve leadership in the United States. I chose the United States not only because it is my country, but also because it has great influence, resources, and therefore responsibility, in and for the world at large. We are currently experiencing a social and political climate that seems unbalanced, polarized, and dysfunctional. It seems that all of us may be responsible, and culpable, not only for where we find ourselves, but also for the solutions.

I see most leaders taking action from a self-serving and/or myopic perspective. It is certainly a complex world that we live in and there are powerful forces pressuring our leaders (and everyone) to bend toward greed, fear, and confusion. Yet, a true leader holds strong. He or she does not falter, does not weaken, and perseveres for the highest good in outcome. That highest good may be up for debate, which is actually quite productive. However, the debates should be about what is best for the populace as a whole and the environments we live in, not party politics and who can control and dominate. There is nothing wrong with power when it is used properly. Power is meant to serve good. Power is meant to serve, not destroy. We are being driven by the misuse of power (among other things), without any sense of principled, graced states of being or wise counsel or direction.

If we put half the time we spend devaluing and disparaging the “other side” or “enemy” (whoever that may be at the moment as it is ever changing), into what is truly best, the world would be a better place for everyone. Some might say such a philosophy is sophomoric and would result in some sort of weakened state, yet the opposite is true. We would function in the

highest of ways from a conscious perspective that we have not yet experienced in this world. And our world would flourish for all.

No matter what one's political, religious, or philosophical worldview may be, we need better leaders in the United States. We are at a critical time in history when we need leaders who help humanity and the planet. Each and every one of us is a critical part for the collective whole. Leaders are important and impact everything. They need to know that, and acknowledge their position with service and humility.

A leader is someone who cares about, and takes responsibility for, the world that surrounds them. It also means, "taking responsibility for the influence that we have."⁵ Because true leadership is an essence and not a job title, being a mother, father, grandparent, family member, friend, community member, corporate executive, is an opportunity for leadership. This expanded definition of leadership allows everyone, despite position or degree, take responsibility for the world they find themselves in.

Currently, it seems that leaders in general have become influenced by a lack of truth. We have disconnected from what is true. There are basic truths in this world. There are facts that must be relied upon. Just because someone says something or believes something, doesn't make it true. Opinion is not truth. In today's world we are inundated with incessant amounts of useless and false information. Our media outlets are used to disseminate agenda-laden content and propaganda, or feel good stories that have no substance and add to distraction. Most things are not valued correctly – a report about food supply or health that is paid for by a company benefiting from its statements, is given as much credibility as an independent, objective study.

⁵ Dr. Karen Dalton, Claremont School of Theology, July 2018.

Most people are overwhelmed, overburdened, tired, and apt to believe anything. We have become a society that is imploding, and we don't have enough leaders who we can rely upon.

Although much of the populace may face distraction and untruths for some time to come, we cannot have our leaders affected by these conditions – they are too important. We need leaders who are true visionaries; leaders who have access to the information they need and lead from the highest levels; leaders who embody principles that enable them to sustain the life force necessary for their work; leaders who can distinguish between their personal agendas and motives, tend to their own hurts and defects, and function in a way that is needed for the highest good for all. We need leaders who are supported and encouraged to be who the world needs them to be and who function at the highest levels of truth and wisdom.

As a result of the foregoing, and for this doctoral project, I drafted a teaching curriculum to help support benevolent, wisdom-based strategic thinking. Two of the most important words for leadership are strategic and leadership. This means that the course of action taken is strategic, meaning it has taken into account all intended and unintended consequences, and the leaders are leading from a place of truth and wisdom. There is no distortion, no personalized agenda. The actions taken are well thought out and the desired outcome includes the highest good for all. When faced with disagreement about what is the highest good for all, differing sides of that definition are heard and considered with respect, and the highest aspects of those thoughts are integrated.

Imagine what we could do if more leaders really cared, lead from a wiser all-encompassing perspective, and utilized strategic thinking. The curriculum for this doctoral project was designed to help leaders in this regard.

The United States should be an example of what can be accomplished when things are done honorably, properly, and with a foundation of what unites, not divides. We need leaders in the United States who are living examples of a better world for posterity.

Chapter 2

Embodiment of Leadership and Spiritual Principles

The embodiment of principles such as compassion, love, peace, kindness, altruism, and harmony, work together and allow truth, wisdom, and benevolent consciousness to exist. For leaders to understand and live this elevated way of being actuates a new kind of leadership and world. At this critical time, we need leaders who improve society as a whole. The spiritual principles identified in this research project can be studied for a lifetime and this current research is barely scraping the surface. However, current research indicates that we have the ability to reprogram our ways of being right down to our cellular structure and in our neural pathways. Embodiment, transformation, and transcendence are realities we can facilitate.

Intimacy with the Divine and Sacredness

The ability to live more intimately with God (and/or the Divine depending on belief) is something the world seems to need more of. This divine intimacy alters how we live, how we feel, and how we view our place in the world. Everything becomes a little more sacred.

Franciscan priest Richard Rohr describes divine intimacy and how it is lived out in our daily lives. He states that, “true spirituality is not a search for perfection or control or the door to the next world; it is a search for divine union *now*.”⁶ That divine union is then lived out in how we treat others and our world. When we are talking about intimacy and union with God it creates something that is personal, relational, and something that is experienced now with others. As Rohr describes it, “union and perfection are two different journeys with very different strategies. Common religion seeks private perfection; the mystics seek and enjoy the foundation itself – divine union, totally given. Personal perfection insists on private knowing and certitude.

⁶ Richard Rohr, *The Naked Now: Learning to See as the Mystics See* (New York: The Crossroad Publishing Company, 2009), 16 (emphasis by author).

Surprisingly, union is a much better way of knowing. It is a *shared knowing* that is much more solid and consoling.”⁷

Rohr considers this way of being to be what Jesus was teaching:

The most amazing fact about Jesus, unlike almost any other religious founder, is that he found God in *disorder and imperfection* – and told us that we must do the same or we would never be content on this earth. This is what makes Jesus so counterintuitive to most eras and cultures, and why most never perceived the great good news in this utter shift of consciousness. That failure to understand his core message, and a concrete program by which you could experience this truth for yourself, is at the center of our religious problems today. We looked for hope where it was never promised, and no one gave us the proper software so we could know hope for ourselves, least of all in disorder and imperfection! Worst of all, we did not know that *hope and union are the same thing*, and that real hope has nothing to do with mental certitudes.⁸

Rohr’s identification of a “concrete program by which you could experience this truth for yourself” suggests that there are teachings (including those of Jesus) that facilitate divine union.⁹

In this examination “you allow yourself to stand before *one* mirror for your identity – you surrender to the naked now of true prayer and full presence. You become a Thou before the great I AM.”¹⁰

For Rohr, this way of being has a link to wisdom. “Wisdom is not the gathering of more facts and information, as if that would eventually coalesce into truth.”¹¹ “I suggest that *wisdom is precisely the freedom to be present*. Wise people always know how to be present, but it is much more than that. Presence *is* wisdom! People who are fully present know how to see fully, rightly, and truthfully. Presence is the one thing necessary, and in many ways, the hardest thing of all. Just try to keep your heart open, your mind without division or resistance, and your body not

⁷ Rohr, *The Naked Now*, 16 (emphasis by author).

⁸ Rohr, *The Naked Now*, 16 (emphasis by author).

⁹ Rohr, *The Naked Now*, 16.

¹⁰ Rohr, *The Naked Now*, 16.

¹¹ Rohr, *The Naked Now*, 59.

somewhere else. Presence is the practical, daily task of all mature religions and all spiritual disciplines.”¹²

Experiencing divine presence may alter how we see the world around us, and perhaps expand a sense of responsibility for its care. Rohr claims that during Jesus’ life, “most of Jesus’ contemporaries missed the ‘Real Presence’ that was right in their midst. . . .” He continues, “they were looking for religion, and he was just a human being. They were storing up treasures for the next world, and he was just having and talking about what was right in front of him – birds, lilies, tenants, and suffering.”¹³

Harmony

Harmony is a concept that when understood in depth allows us to see the extraordinary life that is all around us and understand our part in divine presence. This can help us be present and experience life at heightened levels. It allows us to see how everything is interconnected and how each thing plays an important part for the whole. Sacred geometry correlates with harmony in that it provides insight into how things are formed and operate. When we know these concepts we begin to see spirit in form. We see how everything is designed with great care, and magnificent attention to detail.

His Royal Highness The Prince of Wales, in his book *Harmony*, explains the concepts of harmony and sacred geometry and identifies how everything in our bodies, nature, and the universe is interrelated. He shares this knowledge from a practical perspective and shows what food, water, environmental, and structural systems look like when they are allowed to be in harmony, and also what they look like when they are interfered with and imbalanced. His goal is “to show the critical importance of harmony to the health of the human condition and the

¹² Rohr, *The Naked Now*, 60 (emphasis by author).

¹³ Rohr, *The Naked Now*, 60.

sustainability of the natural world upon which our human condition depends.”¹⁴ He also explains sacred geometry and how it is seen and consistent throughout our world and beyond.¹⁵ He writes, “As we already know from Pythagoras, in all sacred traditions the circle is symbolic of the unbroken unity of Heaven. The square is symbolic of the materiality of our earthly existence and the triangle is symbolic the world over of human consciousness.”¹⁶ When describing the vesica piscis he writes, “Pythagoras and Plato both considered this elliptical, rugby-ball shape to be significant because it contains all of the most important geometric properties that make up the grammar of the natural world. The shape itself occurs many times in Nature not just in material form, but in the way energy flows and finds balance in the world.”¹⁷ He relates this knowledge throughout history and all religions:

The shape is very familiar to us all. It has been given many names throughout history and it has been used as a central symbol in many cultures around the world. It usually suggests the same thing. Pythagorus thought it looked like the ‘measure of the fish’. Perhaps this was an influence on the early Christian Fathers, who thought it looked like the bladder of a fish, which is in Latin ‘vesica pisces’. The Romans themselves thought it looked like an almond, and a common name of it today is the Italian word for almond ‘Mandorla’. But its shape has been found in much earlier civilizations. In very ancient traditions the shape was associated with the goddess Venus, symbolizing the female organ of birth – the doorway or window between two worlds. In ancient Egypt it was turned on its side to form the great eye of Horus. In the Judaic tradition it has always been used to describe the shape of Noah’s Ark – the Ark of the covenant being the very symbol of the wisdom of the world. The vesica is found woven into the fabric of Buddhist architecture and Christian symbols. Christ is very often depicted within a vesica; the floor plans of many churches and cathedrals are laid out within its structure and the light that streams in through so many church windows is framed by it too. It is even there on many a modern car bumper – the two lines that form the fish emblem on a sticker used by many Christians who wish to declare their faith, but who perhaps are unaware of the geometric reason why that shape was chosen.¹⁸

¹⁴ Charles, Prince of Wales, Tony Juniper, and Ian Skelly, *Harmony: A New Way of Looking at Our World* (Great Britain: Blue Door, 2010), Kindle edition, 1462.

¹⁵ Charles, Prince of Wales, *Harmony*, 1522-1559.

¹⁶ Charles, Prince of Wales, *Harmony*, 1493.

¹⁷ Charles, Prince of Wales, *Harmony*, 1497.

¹⁸ Charles, Prince of Wales, *Harmony*, 1497.

The future King of England further describes the patterning of the numbers phi and the Fibonacci sequence as seen in our bodies, nature, great works of art and architecture, musical sequences, the universe, and in his own developments in England.¹⁹ There is much known by some who are least expected.

Ecotheology

In *The Great Work*, ecotheologian Thomas Berry draws our attention to what might be considered the sacred that is all around us, and the importance of connecting to ourselves, each other, and to our world. He indicates that “history is governed by those overarching movements that give shape and meaning to life by relating the human venture to the larger destinies of the universe. Creating such a movement might be called the Great Work of a people.”²⁰ He links our inner transformation to our outer evolution. Ecotheology links spiritual values with ecological concerns. Great leaders understand the complexities and beauty of our world and how human existence works in concert with extraordinary environmental systems.

Benevolent Consciousness

St. Francis of Assisi loved God, and cared about humanity and the planet. He taught that we should care for animals and the environment. A Catholic Climate Ambassador noted, “In 1979, Pope John Paul II proclaimed St. Francis as ‘heavenly patron of those who promote ecology.’ As the Pope states: ‘He offers Christians an example of genuine and deep respect for

¹⁹ Charles, Prince of Wales, *Harmony*, 1518-1622.

²⁰ Thomas Berry, *The Great Work: Our Way Into The Future* (New York: Three Rivers Press, 1999), 1.

the integrity of creation. Saint Francis invited all of creation – animals, plants, natural forces, even Brother Sun and Sister Moon – to give honor and praise to the Lord.”²¹

Both Jesus and St. Francis taught that we should take care of each other and our world. They lived their lives in devotion to God, and to the humanity and world that was gifted to us.

Whether it is through an innate way of being, intimacy with the Divine, or merely a shift in perspective, an expansion of benevolent consciousness is not only possible, but also needed in our world. Richard Rohr describes: “When your ‘program’ changes, you will indeed speak of your conversion as a momentary event, something that happens in an instant. But if you examine the accounts of peoples’ great moments of breakthrough, they usually are not referring to *what they see* as much as *how they see*. Such renewed sight is indeed like being *born again* – ‘once I was blind, now I see’.”²²

Although certainly not even a tip of the iceberg with respect to understanding consciousness, Rohr brings the living of spirit into the present as a way of understanding the living of consciousness: “Healthy religion is always about seeing and knowing something *now*, which demands a transformation of consciousness on my part today, not moral gymnastics or heroic will power to earn a prize later.”²³ What is powerful about Rohr’s teaching is he is talking about living Jesus’ message here and now in embodiment: “We worshiped Jesus instead of following him. We made Jesus into a mere religion instead of a journey toward union with God. This shift made us into a religion of belonging instead of a religion of transformation.”²⁴

²¹ Nelson Araque, “St. Francis of Assisi and the Church’s Teaching on the Environment,” *US Hispanic Ministry*, October 3, 2011, <http://www.ushispanicministry.com/st-francis-of-assisi-and-the-churchs-teaching-on-the-environment/>.

²² Rohr, *The Naked Now*, 61 (emphasis by author).

²³ Rohr, *The Naked Now*, 101 (emphasis added by author).

²⁴ Rohr, *The Naked Now*, 154-155.

When we have an expanded benevolent consciousness we are transformed into something more. This transformation not only benefits those around us, but as a collective it can produce global transformation.

Neuroplasticity and Embodiment

The understanding of the concept of embodiment includes topics such as neuroplasticity and spiritual neuroscience. The written materials on these topics suggest a profound potential. In *From Mindfulness to Heartfulness: A Journey of Transformation Through the Science of Embodiment*, Dr. Alane Daugherty explains how neuroscience is showing us the ability to embody spiritual principles such as love and compassion.²⁵ Using tenets of mindfulness, Daugherty explains how we might embody spiritual principles. Dr. Daugherty's work in this area laid a foundation for what is expanded upon in this project, which is to explore the potential of embodiment and whether even preliminary stages of embodiment of specific principles might improve leadership and our world.

Daugherty explains the ability of the physical body to alter through embodiment: "the intentional cultivation of, and true embodiment of heartfelt ways of being can potentially affect every cell in our body, and short-term changes become long-term operating patterns."²⁶ Embodiment in this context has interesting potential with respect to how we might advance and evolve if we know what was possible. "Using the science of our humanness, as reflected in the adaptive processes of our human body, we see that it is inner experience that profoundly determines who we are becoming at any given point in time. We see that life is indeed an embodied phenomenon, and, in fact, at this very moment we are the sum total of all of our life

²⁵ Alane Daugherty, *From Mindfulness to Heartfulness: A Journey of Transformation Through the Science of Embodiment* (Carlsbad: Balboa Press, 2014), Kindle edition.

²⁶ Daugherty, *From Mindfulness to Heartfulness*, 173.

experience. We see how our past programming and perceptions were developed, and how and why we see the world in the way that we do. We see how we can begin to ‘reprogram’ ways of being that are no longer serving us, and how easy and ‘doable’ it all is.”²⁷

If more people cared, and perhaps understood their ability to reprogram their being, it would have a global transformative impact. Dr. Daugherty explains this transformation along with the need for truth:

When we define heartfelt awareness through the science of embodiment it requires truth and authenticity. Deep down our bodies and psyche’s know. This requirement of truth necessitates greater depth in understanding and embracing our heartfelt experience.

Our human bodies are not only evidence of, but are vehicles for, transformation. We can plainly see that being heartfully engaged with our world creates very specific and measurable changes in how we receive and perceive our existence. It affects the choices we make, the behaviors we exhibit, and the lens through which we see our world. As long as we are humanly alive, our bodies are the instruments through which we experience life; and they are constantly adapting to every moment of every day.²⁸

The potential for what this all means is that we can embody certain concepts and principles and it will alter not only our physiology, but how we live internally and externally. This way of being transforms the world within and around us. When this happens, “Our biochemical’s are bathing the cells of our body in the hormones of connection, love and compassion, our brain is being activated to greater states of calm, clarity and reduced stress, and our hearts are responding with a corresponding, coherent wavelength. And, physiologically speaking, because what we continually experience, especially states that are deeply felt, become the way we function in the world we begin to live this existence.”²⁹

Neurotheology (spiritual neuroscience) and neuroplasticity provide a deepened understanding of these concepts and potential. They show the interweaving of science and

²⁷ Daugherty, *From Mindfulness to Heartfulness*, 173.

²⁸ Daugherty, *From Mindfulness to Heartfulness*, 196.

²⁹ Daugherty, *From Mindfulness to Heartfulness*, 450.

spirituality (if they are even different things) and include the science of embodiment which shows how we might physically, emotionally, and spiritually transform in our physical being, and the resultant affects on the mind, emotions, and the world that surrounds us.

Studies in neuroplasticity reveal that we not only have the ability to alter our brain (which does not stop with age), but it explains how we might do so. Neuroplasticity is our brain's ability to alter, change, and expand. It shows us the extraordinary abilities that we have, which for most remain unutilized. It is also what helped to form the thesis of this project, which is to see what we might be capable of once we have a better understanding of our abilities, potential, and how to create beneficial changes.

Dr. Daugherty explains:

One of the greatest discoveries regarding the brain is the concept of neuroplasticity. Simply put, neuroplasticity means that our brains are malleable, or have the capability to change with new experience. Neuroscience used to tell us that the brain was a physiologically static organ, meaning once connections were made they never changed. Now we know that is not true. Also, we not only see changes in the brain's function, or physiology, meaning how it works momentarily, we also see changes in the brain's anatomy. What this means is that you actually are changing the structure of your brain, and all its intricate workings, with new experience.

With new experience we create new neural connections, new neural nets and associative memory, and break old patterns and connections because they are no longer firing together. Now we can see true potential for transformation and healing, as evidenced through neuroplasticity and the working of our brains, and it is staggering."³⁰

Understanding our brains helps us utilize this powerful tool in extraordinary ways and consider the potential for change, expansion, embodiment, transcendence, and evolution.

Daugherty explains that we can rewire our brains in the direction of transformation rather than have feelings of "anger, jealousy, abandonment, insecurity, feeling not good enough, etc."³¹

³⁰ Daugherty, *From Mindfulness to Heartfulness*, 873.

³¹ Daugherty, *From Mindfulness to Heartfulness*, 841.

Once we know how our brains work and what we are capable of, we are able to take actions and alter our ways of thinking and feeling to be more inline with how we want to be. It also means we are capable of embodying certain states of being if we take the actions and alter what we are thinking, feeling, and doing to help facilitate the transformed state.

Embodiment and Transformation

In *Train Your Mind, Change Your Brain*, Sharon Begley explains the mental training that can be implemented to change the brain.³² She writes about the research of professor and neuroscience researcher Richard Davidson who sought to determine, “whether states such as happiness, compassion, enthusiasm, joy, and other positive emotions are trainable. That is, do there exist techniques of mental training that can alter the brain in a way that raises the intensity of these emotions, makes them last longer, or makes them easier to trigger?”³³ Researchers have found that indeed states of being are trainable. “The brain devotes more cortical real estate to functions that its owner uses more frequently and shrinks the space devoted to activities rarely performed. That’s why the brains of violinists devote more space to the region that controls the digits of the fingering hand.”³⁴

The fact that our brains are trainable and can be altered shows the importance and impact of habits, whether good or bad. In *The Power of Habit; Why We Do What We Do in Life and Business*, Charles Duhigg examines habits and their affects on individuals, organizations, and societies. Duhigg describes a process for creating a habit, which includes a cue, routine, and

³² Sharon Begley, *Train Your Mind, Change Your Brain* (New York: Random House Publishing Group, 2007).

³³ Begley, *Train Your Mind, Change Your Brain*, 220-221.

³⁴ Begley, *Train Your Mind, Change Your Brain*, 8.

reward habit loop.³⁵ The ability to form good habits and break those that are causing damage is a powerful tool for transformation. Merely the ability to identify the habits we have, and the knowledge as to how create habits that assist with embodiment and expansion, is powerful.

There are not many people who evidence embodiment as much as His Holiness the Dalai Lama, and Archbishop Desmond Tutu. In their book, *The Book of Joy*, written with Douglas Abrams, the spiritual practices, techniques, and ways of living of these two holy men were discussed and written about during a week when the two men met to spend time together and celebrate the Dalai Lama's eightieth birthday.³⁶ Abrams described his experience with these men as follows:

As the people's ambassador, I sat there for five days of interviews, staring into the eyes of two of the most compassionate people on the planet. I am very skeptical about the magical sensations that some attribute to being in the presence of spiritual teachers, but from the very first day I found my head starting to tingle. It was startling, but perhaps it was simply an example of how my mirror neurons, those special empathic brain cells, were internalizing what I was witnessing in the eyes of these two extremely loving men."³⁷

During their time together the three men (writer Abrams who is Jewish, The Dalai Lama a Buddhist, Desmond Tutu a Christian), discussed the shared values that reside "at a place where the core of all religions meet."³⁸ Abrams also inquired, "What is it, I wondered, about spiritual leaders that they are always getting up early to pray and meditate?"³⁹

When Archbishop Tutu was questioned about the fact that their meeting was previously delayed because the Dalai Lama was denied a visa into South Africa to celebrate Archbishop

³⁵ Charles Duhigg, *The Power of Habit: Why We Do What We Do in Life and Business* (New York: Random House, 2014), Kindle edition, 19.

³⁶ Tenzin Gyatso, Desmond Tutu, Douglas Abrams, *The Book of Joy: Lasting Happiness in a Changing World* (New York: Avery, 2016).

³⁷ Abrams, *The Book of Joy*, 6.

³⁸ Abrams, *The Book of Joy*, 21.

³⁹ Abrams, *The Book of Joy*, 21.

Tutu's eightieth birthday the Archbishop replied, "a spiritual leader is something that should be taken very seriously. We hope that God's world will become a better place, more hospitable to goodness, more hospitable to compassion, more hospitable to generosity, more hospitable to living together."⁴⁰

These men embody what the world needs. They are the leaders that humanity and the planet need them to be. To be this type of person is not easy. Abrams writes with respect to the Dalai Lama, "He is both the symbol of . . . national and political identity and also the embodiment of . . . spiritual aspirations. To be the embodiment of the Bodhisattva of Compassion means in many ways to be a Christlike figure. I can only imagine how challenging it must be for the Dalai Lama to carry this responsibility while also trying to emphasize his being 'nothing special,' just one of the seven billion people."⁴¹

These ways of being and embodying divine states that serve the world are not only possible, but also can be facilitated and permanently held when we desire the state, and also engage in the practices that help with the transformation.

Leadership

Leaders care about and take responsibility for the world around them. They understand themselves and what drives them, but they must also understand the people they are leading. Richard Davidson found that one of the four brain circuits in our brain is dedicated to generosity.⁴² Davidson's research, as explained by Douglas Abrams found that, "there are four independent brain circuits that influence our lasting well-being. . . . The first is 'our ability to maintain positive states.' . . . The second circuit is responsible for 'our ability to recover from

⁴⁰ Abrams, *The Book of Joy*, 22.

⁴¹ Abrams, *The Book of Joy*, 23.

⁴² Abrams, *The Book of Joy*, 56.

negative states.’ . . . The third circuit . . . is ‘our ability to focus and avoid mind-wandering.’ . . . The fourth and final circuit is ‘our ability to be generous.’”⁴³ Abrams exclaims, “That was amazing to me: that we had an entire brain circuit, one of four, devoted to generosity.”⁴⁴

However, our brain “has also hardwired us to cooperate with and be kind to those who look like our caregivers, who presumably keep us safe. We are more wary of others who look different: these are the unconscious roots of prejudice. Our empathy does not seem to extend to those who are outside our ‘group,’ which is perhaps why the Archbishop and the Dalai Lama are constantly reminding us that we are, in fact, one group – humanity. Nonetheless, the ability and desire to cooperate and to be generous to others is there in our neural circuits, and it can be harnessed personally, socially, and globally.”⁴⁵ True leaders understand the populace they are leading and will encourage unity and healing, not divisiveness and antagonism.

Richard Rohr directly links our spiritual lives to leadership. In a chapter entitled, “What Every Good Leader Knows,” Rohr discusses wisdom and suggests that, “we can set aside our own mental constructs and lead situations even more imaginatively – with the clearer vision of one who lives beyond oneself. This is surely why some of Christianity’s great mystics, such as Teresa of Avila, Catherine of Siena, and Ignatius of Loyola, were also first-rate leaders, motivators of others, and reformers of institutions.”⁴⁶

When discussing the problems the world is currently facing the Dalai Lama observed that certain values were lacking. He stated, “As one of the seven billion human beings, I believe everyone has the responsibility to develop a happier world. We need, ultimately, to have a

⁴³ Abrams, *The Book of Joy*, 56.

⁴⁴ Abrams, *The Book of Joy*, 56.

⁴⁵ Abrams, *The Book of Joy*, 57.

⁴⁶ Rohr, *The Naked Now*, 156.

greater concern for others' well-being. In other words, kindness or compassion, which is lacking now.”⁴⁷

In *The Company of Strangers*, Parker Palmer links tending to our internal states and our relationships with others, and transforming our world. He discusses our private and public lives. He writes, “I do not wish to downplay the private realm, by which I mean our relations with friends and family as well as our inward lives, our lives of solitude, reflection, prayer. Not only is private life essential to our well being, it also contains demands and challenges as rigorous as those of the public realm. In fact, I shall argue that the renewal of private life is one of the reasons for working on the recovery of the public sphere. But today, when we seek private values at the expense of public good, the Greek way of looking at things – enlarged to include everyone – may be a healthy corrective.”⁴⁸ This linking of spirituality, personal impact, and social change, is a theme of this project.

In *Practicing Compassion*, Frank Rogers provides a practice for embodying compassion in its truest sense. The contemplative practice includes examining the deepened aspects of our own longings, bringing in sacred presence to find grounding, and then taking discerned compassionate action from that place.⁴⁹ These skills are important for true leadership, and the practice gives leaders the ability to learn about themselves, others, and take action from a place that is grounded and has a wider perspective.

Practices such as those outlined in *Practicing Compassion*, allow leaders to embody spiritual principles and lead from a place of compassion, love, kindness, and other benevolent

⁴⁷ Abrams, *The Book of Joy*, 30.

⁴⁸ Parker Palmer, *The Company of Strangers* (New York: The Crossroad Publishing Company, 1981), 21.

⁴⁹ Frank Rogers, Jr., *Practicing Compassion* (Nashville: Fresh Air Books, 2014), Kindle edition, 20-25.

states. By providing this information and teaching it to leaders, they are given effective tools to be extraordinary leaders and have the strength, heart, and ability to do so.

These great leaders, theologians, teachers, and beings know that leadership and being who the world needs us to be should be at the center of how we live our lives in the here and now. Their teachings supported the purpose, intent, and details of this doctoral project. Some may call this type of leadership visionary, others may describe it as Professor John Makransky has while describing a *bodhisattva*: “When this profound resolve takes hold of a person’s heart and mind, it makes him or her into a *bodhisattva*, one whose life is directed to spiritual awakening on behalf of the world. For the bodhisattva, wise love and compassion become so enduring a motive power that [his or] her daily actions bring tremendous good into the lives of those around [them]. As the Dalai Lama frequently teaches, the challenge of our time is to learn how to take ‘universal responsibility.’ That is what the bodhisattva path of enlightenment actually means – taking responsibility to rediscover your life as your link to all others, to awaken the tremendous goodness hidden within you, and to act from there.”⁵⁰

⁵⁰ John Makransky, *Awakening Through Love, Unveiling Your Deepest Goodness* (Boston: Wisdom Publications, 2007), 3-4.

Chapter 3

Research Leadership Project: Methodology and Implementation

The project entailed the deepened understanding of nine specific things: compassion, love, peace, kindness, altruism, harmony, benevolent consciousness, truth and wisdom. These nine principles and concepts are specifically defined in the teaching on each (see appendices D, F, G, H, I, and J). Although these principles and concepts could each be studied and still not understood for a lifetime, they were specifically defined for this project in a way that allows them to not only be embodied and lived, but also understood with respect to how they work together. Therefore, the teaching was not as much about fully explaining principles, but providing an overview and experience for the participants that they could develop at their own pace as time goes on. The teaching was to show the need for and importance of truth, wisdom, and benevolent consciousness in our leadership, and then ultimately to call for strategic leadership from leaders who hold an elevated capacity so they can help solve some of the issues faced by humanity.

The project therefore included a curriculum designed to be an introductory overview of aspects needed for visionary leadership. The specific area of the United States was chosen because of the impact the United States has throughout the world, and the tremendous resources for good that the country could strategically utilize while being an example of benevolent power and influence.

The vehicle for the content of the project was a website that the participants could access at their own pace and any time. The teachings were all downloadable and the website contained other content to assist leaders in their focus.

Research Methodology

The research methodology utilized for this project was qualitative. The data collection was done through questionnaires, interviews, and one-on-one conversations. The analysis was to observe and measure whether providing the sample of leaders with information, contemplative practices, and educational tools was useful to them, and if there were any transformative affects. The analysis also included determining if access to the materials on the website was helpful, and what particular practices were most useful.

The Curriculum and Teachings

The research question and thesis of this project is how we might improve leadership in the United States. The project thus explored the spiritual practices and information that could be provided to leaders, with varied faiths and backgrounds, that could enable them to lead from an elevated place. The premise is that to be the best leader one must know one's self very well and that truth, wisdom, benevolent consciousness, and strategic leadership are important. It is not easy to be this type of leader and it takes a great deal of courage, dedication, focus, contemplation, and non-judgmental observation. Therefore, teachings and support are useful to help maintain this state.

The teachings (such as the compassion practice and other contemplative exercises) were also designed to create an intimacy not only internally for the participants, but also with the people that surround them, and shift the perspective of the participants outward so they might see the sacred all around them and experience an expanded connected perspective. This was the reason for the teaching on harmony and sacred geometry. The hope was to link the internal with the external and bring attention to the extraordinary things that surround us each day, see the

sacredness in our world, and develop an understanding of how we might embody more spirit in form.

The curriculum was a five-week teaching on truth, wisdom, and strategic leadership with a teaching on each of the nine specific principles. (The schedule and topics for the teaching are set out in Appendix A). The curriculum was initially set for four weeks, but that proved to not be enough time. Half way through the teaching it was extended to five weeks. This time period was short enough so that busy leaders would participate, and long enough so they could get an in-depth overview and experience.

The order of the teachings was intentionally designed so that each teaching would build upon and continuously open the mind, heart, and soul of the participants and prepare them for the next teaching. The order went: Introduction; Summary Overview; Compassion; Neuroplasticity; Love; Peace, Kindness, Altruism; Harmony; Benevolent Consciousness; Truth & Wisdom; Who are we going to be while we are here?

Besides tangible theories that were incorporated into the curriculum, the project also utilized proven leadership assessments and various techniques as part of working one-on-one with the participants. We explored the power of habit and how we might create new habits and remove those that are causing damage or suffering. We addressed things that were causing stress or ineffectiveness because if the body is in stress or dread, it is harder to do everything. Changing habits of thought and unproductive or useless actions helped in the embodiment process as discussed below.

Week One

Introduction – Why this teaching (see Appendix B)

The introductory teaching was about linking truth, wisdom, and strategic leadership. It was designed to get the participants thinking about these concepts, how they are intertwined, and what principles might be utilized to expand their presence. This beginning exploration explained why the teaching was being done, and what might be accomplished as a result. The intention of this teaching was to open the minds of the participants to realizing the difference between a concept and a principle, and the nine principles and concepts that would be examined: compassion, love, peace, kindness, altruism, harmony, benevolent consciousness, truth, and wisdom. A foundation was being laid for how these principles and concepts work together, and how a benevolent transformation is possible should it be desired.

The overall purpose of the curriculum is to facilitate goodness in action, ways of being that are kinder, more loving, and more caring for all. The nine principles and concepts were also chosen because they can arguably be objectively verified for their existence. We can test the levels of embodiment of these principles by an internal analysis and also objective questions and testing of the physical body. As a result, the curriculum intertwines all of the nine principles and concepts throughout the teachings and this was referenced and alluded to in the introduction.

Summary Overview – Why these principles and how they work together (see Appendix C)

This part of the teaching came next in order to explain how the nine principles and concepts work together. The notion of coming from a grounded and elevated place, and the difference between a concept and a principle, was introduced. This got the participants thinking about these words in depth and in a transformative capacity.

Compassion (see Appendix D)

Compassion was the only principle taught in week one. Because it is a big topic, the entire week was devoted to this one principle. This allowed the participants the time to digest the content, and also engage in the compassion practice that was detailed in the teaching. The compassion practice, which was created by Dr. Frank Rogers and detailed in *Practicing Compassion*, provides a beautiful heartfelt opening.⁵¹ It facilitates a personal relationship with compassion and therefore an intimacy with self and others. The hope was to open the hearts and minds of the participants and allow them to come from a more soulful presence for the rest of the teachings.

The curriculum was designed to not only present the content provided, but also included contemplative exercises that could help the participants experience the principle on deepened levels. The idea was to create an experience, not just a cognitive learning. Compassion came first in the presented principles to help the participants settle in to a quieter more reflective place that compassion can provide.

Week Two

Neuroplasticity (see Appendix E)

Neuroplasticity was included as the only topic for week two so the participants could absorb and reflect on what it really means and the potential it provides. It was also included toward the beginning of the teachings in order to give the participants the understanding that we can alter our physical being as a result of contemplative practices, thoughts, and actions. The participants were provided with the potential of what we are capable of, and a beginning understanding of how the mind and brain work. The thought was that if the participants could

⁵¹ Rogers, *Practicing Compassion*, 20-25.

obtain even a cursory understanding of neuroplasticity and how neuroscience and spirituality can be interwoven, it might expand their capacity for further learning and potentially the transcendence that can come from embodiment. The intention was also to get the attention of those participants who come more from the mind as well. Neuroplasticity understood in its depths also helps the individual embody principles in the physical being because it provides an understanding of how our bodies work.

Week Three

Love (see Appendix F)

This topic is in the middle of the curriculum because it is one of the most expansive and the one most people want to live by. After coming off the more weighty and heady topic of neuroplasticity, the topic of love brings the participants to a place of comfort and ease. During this teaching the participants were given tools and practices to consider that would expand their ability to embody love and live it out in their daily lives. This week was more personal for the participants.

Week Four

Peace, Kindness, Altruism (see Appendix G)

At this stage of the curriculum the participants were guided to look out from within themselves to others. The first three weeks had more of an internal focus with some external, and in week four the participants were transitioned into more of an external focus with some internal. This transition was to create a link between the internal and external worlds and build a relationship and intimacy between the two.

Peace, kindness, and altruism, are not only ways of being, but also include how we treat others. The teachings for this week laid the groundwork for the benevolence discussed in week five.

Harmony (see Appendix H)

This teaching is designed to facilitate intimacy between ourselves, nature, and with the greater world we live in. The intent was to alter perception, and perhaps allow the participants to see the Divine in all that surrounds us. The teaching attempts to open the participants' eyes to the magnificence of life itself and perhaps notice that things don't seem to be haphazard or random. If this intimate of a world surrounds us, who are we that are part of this world? This teaching also ties into the neuroplasticity teaching in that when our brain begins to experience things differently, it alters. The hope was that the participants could see the extraordinary detail, care, and love that seem to have been put into life.

Week Five

Benevolent Consciousness (see Appendix I)

The first paragraph of the benevolent consciousness teaching identified the primary purpose of the curriculum, which is the understanding that benevolent consciousness is an elevated way of being. It includes a heightened (and deepened) sense of thinking, feeling, and action. Our lives are not just our own, and we know it. We see how who and what we are affects the whole, and we care. Benevolent consciousness, along with truth and wisdom, when joined, create a powerful force. In this final week of teaching the curriculum synthesizes all of the teachings to arrive at the point, which is that we need more benevolent consciousness, truth, and wisdom in our world and especially from our leaders. By this time in the teachings many of the participants would already be experiencing benevolent consciousness perhaps before they know

what it means. The teaching on benevolent consciousness came before truth and wisdom because benevolent consciousness helps to facilitate truth and wisdom (and ultimately vice versa).

Truth and Wisdom (see Appendix J)

Truth and wisdom are the last two principles examined because by this point the other teachings would have provided an expanded consciousness in the participants to know truth and wisdom at deeper (and higher) levels. By week five the participants would have spent many days thinking, feeling, acting differently, and engaging in contemplative practices. At this point the teaching is quite short, as fewer words are needed when each is properly understood.

Who are we going to be while we are here? (see Appendix K)

A request and an explanation are presented in the final teaching – for the participants to ask themselves who they want to be while they are here. The reason for the curriculum is stated in this teaching: The reason the principles and teachings were subjects of a curriculum such as this one is because they each hold great truths within themselves and together they elevate a human life. These principles work with each other and continue to raise the benevolent essence of the human being and the world that surrounds them. They create heroes.

Research as to whether changes in this regard are permanent, will have to continue over time. The analysis of the results of what these participants experienced, which is detailed below, shows there were changes in the participants that leaned toward this result. Further research and an ongoing study will be necessary to determine long-term affects, if any, and what might assist in facilitating permanent transformation.

The Website (see Appendix L of screen shots)

The project included a website as the messaging tool. The reason this is part of the project and analysis is because many people are busy and overburdened by obligations that may

prevent them from the willingness to go to in person teaching events. Based on the results of this project there will be in person teachings in the future, however in the interim, the participants answered favorably to having the teachings provided on a website. The website allowed the participants to access the materials at their own pace and convenience, and download what they wanted to keep. Part of the analysis of the project was to see if communicating a ministry through the vehicle of a website is effective. As some people move away from attending formalized churches it helps to have a spiritual message carried by other means.

Teachings

The teachings were made easily accessible and available for anyone accessing the website. It is the hope that anyone wanting to engage in the teachings is able to do so. For the project an email was sent at the beginning of the week letting the participants know that the teaching for the week had been uploaded on the website. The teachings were uploaded one week at a time in order to avoid anyone jumping ahead. Because the teachings were specifically designed and ordered to facilitate an experience, the uploading of only weekly teachings allowed the participants to stay focused on the teachings for that week. Now that all of the teachings are available anyone can access the site and download the teachings that resonate with them.

Advisory Materials

The Advisory Materials section of the website was provided to carry information to leaders in specific areas that might help them. For this project the emphasis was on the teachings, so the Advisory Materials section contains a book list that provides a deepened understanding and research of the subjects of the teachings. In the future this section will provide advocacy reports, information on various non-profits and for profit companies that are doing good work, areas that need leadership attention, and other helpful resources and materials for easy access.

U.S. Food Supply

As stated in the introduction, this section is included on the website to draw attention to this leadership need. It also links spirituality and food, and provides preliminary information so people can begin to understand the importance to humanity with respect to how we grow, consume, and distribute food. It was the hope that as leaders elevate to a higher consciousness, they would help in areas of need for our world, such as a healthy food supply. The content in this section will be expanded upon in future teachings, advocacy reports, and materials. The website will also include content and video of prior and future leadership gatherings about food supply to show people what some leaders in our world are doing to try and help in this area. This section will also be utilized to highlight admirable leaders and what they are doing that is helping our world.

Chapter 4

Discussion of the Results and Further Study

The research findings of this project determined that it is not only possible to work with leaders on their spiritual condition and expand their capacity for spiritual embodiment and transcendence, but also that people desire this type of work and way of being. The participants not only expanded their capacity for truth and wisdom, but also altered in ways that some referred to as life changing. An objective underlying the project, although not specifically stated in the curriculum, was the expansion of living more intimately with God (and/or the Divine depending on belief). This intimacy was also experienced by a majority of the participants. The participants also appreciated the ease of access and availability the website provided. All of the participants desired more teachings and ongoing content.

For some of the participants various techniques were utilized to help them break habits that were causing damage, and create new habits that were useful in business and to expand spiritual capacity. During one-on-one sessions the participants identified habits they wanted removed and habits they wanted to create. By changing habits the participants were better able to achieve their desired outcomes for the project and their lives. For instance, all of the participants desired a more disciplined spiritual practice where time was set aside either in the morning or evening (or both) for time for devotion. We discussed what was most practical due to time constraints and family or relationship demands and what they could realistically commit to in order to set the habit. Approximately half of the participants set-aside time in the morning to read, write, pray, and/or meditate. The other half desired an evening practice. The daily practice created a positive habit that the participants said improved how they felt during the day. By the

end of the teachings if this time was missed the participants said they did not feel as connected to something higher than themselves whether that was God, or simply the teachings of the project.

Three of the participants had habits of thought that we worked to remove. For these participants while they were getting ready and driving to work in the morning they almost always had thoughts of stress, anxiety, to-do items, and/or discontent about what was before them for the day. After explaining neuroplasticity and how our brains and mind work, we worked to change the thoughts and focus during the morning period before they arrived at work. The three participants called the results “life changing” in that they did know how negative their thought patterns had been especially prior to going to work. We set a new habit of having positive and more inspiring thoughts in the morning instead of thoughts of dread or task items.

The new habits helped with the beginning stages of embodying the spiritual principles at the core of the project. Changing thought patterns and ineffective actions also helped in the embodiment process. Merely becoming aware of these things caused the participants to feel something different right away and act in improved ways from there.

The Participants

The participants in the project included fourteen people (eight women, six men) with varied professional backgrounds, education, and religious/spiritual beliefs. Most of the participants considered themselves to be leaders prior to engaging in the teachings, but three of the participants did not - a stay at home mother, a retired attorney, and a home health care provider. The three participants who did not consider themselves to be leaders were intentionally included in the project in order to expand the definition of what a leader is, and how the essence of leadership applies to everyone. The essence of leadership is taking responsibility for the environment we find ourselves in whatever that might be including a corporation, community, or

family. This expanded definition was learned by all of the participants, and most welcomed by the three participants who after the teachings, very much considered themselves to be leaders and took responsibility for their position.

Surprisingly, almost all of the participants considered themselves to be spiritual and not religious, including those who belong to formalized religions and attended church regularly.

	Age and Gender	Occupation	Religious/Spiritual Background 0-10 Scaled from: Not at all, Somewhat, Extremely	Did they consider themselves to be a leader?
1	39 yr old male	CEO	2 religious, 8-9 spiritual	Yes
2	28 yr old female	Marketing Manager	1 religious, 9 spiritual	Yes
3	30 yr old female	Stay at home mom	3 religious, 8 spiritual	No
4	28 yr old male	CEO and entrepreneur	0-1 religious, 7-8 spiritual	Yes
5	38 yr old female	Marketing Executive	3 religious, 9 spiritual	Yes
6	47 yr old female	Professional chef and entrepreneur	3 religious, 6-7 spiritual	Yes
7	55 yr old male	CEO and entrepreneur	1 religious, 10 spiritual	Yes
8	40 yr old female	Home health care	3 religious, 7 spiritual	No
9	70 yr old male	Retired General Counsel of Fortune 50 company	2 religious, 8 spiritual	No
10	38 yr old female	Writer, yoga instructor, and entrepreneur	2 religious, 7 spiritual	Yes
11	60 yr old male	Government contractor and entrepreneur	8 Religious, 4 spiritual	Yes
12	53 yr old female	Senior marketing	3 religious, 7 spiritual	Yes

		executive		
13	33 yr old female	Corporate manager	1 religious, 7 spiritual	Yes
14	47 yr old male	Attorney	8 Religious, 5 spiritual	Yes

Preliminary Questionnaire (see appendix M)

Before the teachings started the participants were provided with a series of questions to obtain a general understanding of the condition of the participants physically, mentally, and spiritually, and how they considered themselves to be as leaders. The preliminary questionnaire included two forms of measurement in ten questions. The first response took a measurement (between 0-10) of questions about the participant's religious and spiritual practice, how the participant felt physically and mentally, whether the participant felt peace, whether they felt they were fulfilling their life purpose, whether they felt they were a good leader, whether they felt they were able to be honest with themselves, and whether they were happy. The second part of each question and the questionnaire was opened ended so the participant could explain their answer.

The Preliminary Interview

After completing and submitting the questionnaire, each participant was interviewed. The interviews lasted between fifteen minutes to one hour. During this time the participants were asked to explain some of their responses in the questionnaire, given a short overview of the teachings and why they were being done, and asked if there were specific things they wanted to work on during our time together.

One-on-one Work During the Five-Week Period

Some of the participants engaged in one-on-one work during the teaching period asking questions about the teachings and also discussing any changes or results of the contemplative

practices they were asked to engage in. Some of the participants had leadership challenges that we worked through and others spoke about how their week was going while engaging in the teachings. These interim discussions allowed more of a practical application of the teachings for that week or overall.

Ending Interview

At the end of the teaching period each participant was interviewed to discuss their experience and any resultant changes. During this time the participants also discussed their hopes for the future in their personal lives and work.

Ending Questionnaire (see appendix N)

The questions on the ending questionnaire were designed to permit the observation and measurement of the participants to see what transformative effects they experienced, if any. The questions allowed the determination as to whether participation in the teachings altered the participants in any way and whether access to the website with the type of material provided was helpful. The analysis was to observe and measure whether providing these leaders with information, contemplative practices, and educational tools was useful to them, and if there were any transformative affects as a result.

The Results

As stated above, the analysis showed that all of the participants changed in some capacity and all said that they wanted to continue with more teachings and one-on-one work.

	Age and Gender	Occupation	Was leadership improved / were they altered in some way	What was most profound / had most affect?
1	39 yr old male	CEO	Yes	Compassion practice and how that can be utilized in leadership
2	28 yr old female	Marketing Manager	Yes	Compassion practice and how that can be utilized in leadership

3	30 yr old female	Stay at home mom	Yes	Compassion practice and how that can be utilized in leadership
4	28 yr old male	CEO and entrepreneur	Yes	Neuroplasticity and spirituality and how they go together
5	38 yr old female	Marketing Executive	Yes	Sacred Geometry and contemplative practice
6	47 yr old female	Professional chef and entrepreneur	Yes	She has incorporated all of the teachings into her daily practice
7	55 yr old male	CEO and entrepreneur	Yes	The integration of all of the teachings and how they go together
8	40 yr old female	Home health care	Yes	The integration of all of the teachings and how they go together
9	70 yr old male	Retired General Counsel of Fortune 50 company	Yes	The integration of all of the teachings and how they go together, and the desire to engage projects he will be focused on now in retirement
10	38 yr old female	Writer, yoga instructor, and entrepreneur	Yes	The integration of all of the teachings and neuroplasticity
11	60 yr old male	Government contractor and entrepreneur	Yes	He now wants to live his religious beliefs more externally by helping others
12	53 yr old female	Senior marketing executive	Yes	Feeling hopeful and excited to be part of this world
13	33 yr old female	Corporate manager	Yes	The integration of all of the teachings and how they have improved her leadership abilities and goals
14	47 yr old male	Attorney	Yes	Neuroplasticity and spirituality and how they go together

Ongoing Project After These Results

The project prompted additional research questions that were not answered due to time and research constraints, and testing access and ability. For instance, the question as to whether there was any physical embodiment or alteration in physiology because of the teachings will have to be tested at a future date. Although all of the participants answered that they changed in

some capacity, an ongoing determination will have to be made with respect to embodiment. A five-week period is not enough time to determine permanent change.

In addition, there will be ongoing research about what might be referred to as ‘spiritual evolution’ – how the human race might evolve if we embody more of a spiritual nature and how that might pass on to and affect future generations.

Lastly, more work and testing will be done on using the vehicle of a website and other means to carry a spiritual and philanthropic message, i.e. what is the best means to draw attention to areas such as food supply, water, environment, and philanthropic needs.

Appendix A

Five Week Leadership Teaching

Truth, Wisdom, and Strategic Leadership

Over a five-week period we will study principles that allow us to expand our capacity for Truth and Wisdom. We will study principles such as Compassion, Love, Peace, Kindness, Altruism, and Harmony; learn what Benevolent Consciousness, Truth, and Wisdom mean, and explore how these things are interrelated and important for leadership at the highest levels.

We will explore what it might mean to ‘embody’ a spiritual principle, about the interconnectedness and unity of all things, and why the understanding of these concepts is paramount in today’s world.

This teaching is meant to be a beginning. It is a summary overview of a way of being that allows us to improve who we are for our loved ones, humanity, and the planet. We will be linking spirituality, leadership, and social change, and exploring what our influence might be in the world that surrounds us.

On Monday of each week I will email the topics for the week and things to consider. Our schedule will roughly be as follows:

Week 1	Introduction – Why this teaching Summary Overview - Why these principles and how they work together Compassion
Week 2	Neuroplasticity
Week 3	Love
Week 4	Peace, Kindness, Altruism Harmony

Week 5

Benevolent Consciousness

Truth & Wisdom

Who are we going to be while we are here?

Appendix B

Truth, Wisdom, and Strategic Leadership

Introduction

I want to thank all of you for participating in this leadership curriculum, which will be focused on expanding our capacity for Truth and Wisdom in our lives.

As most of you know I'm completing the last few months of a doctor of Ministry degree in Spiritual Renewal, Contemplative Practice, and Strategic Leadership. This educational curriculum is part of a doctoral project, and will also be utilized in ongoing future work.

Before delving into the specifics of what we will be doing together over the next five weeks, I wanted explain how I arrived at this curriculum and why it is important.

Background of How I Chose This Project

Almost two years ago I was profoundly moved by the words of Dr. John Berquist as he described a calling that I have felt for some time. Dr. Berquist described it as: A "committing to something 'other', something more, something deeper."⁵² I have felt that calling, I have been devoted to that calling, and that calling gets stronger every year of my life.

With respect to a doctoral project he stated that our project should include:

"Finding the question that hasn't been asked."⁵³

I thought about this a great deal, along with other things that have troubled me, such as:

Why haven't we been able to solve some of humanity's greatest problems such as hunger, and damage to our water supply and environment?

Why does there seem to be so much judgment, anger, and intolerance in our world?

⁵² Berquist, "Immigration and the Bible."

⁵³ Berquist, "Immigration and the Bible."

In our elections in the U.S. why aren't there many admirable, confidence inducing, wise, effective leaders to choose from?

Where is our leadership, where are our heroes, where is the help from true visionary leaders that is greatly needed for humanity and our planet?

Humanity has experienced years of religious doctrine and teaching, spirituality, self-help, finding our purpose, joy, affirmations, happiness studies, etc., yet in the U.S. alone every 13 minutes someone commits suicide. I started to ask myself "what are we doing wrong" or better yet – "what could we do differently?"

It is there that I arrived at a Question:

As leaders why aren't more of us truly Living Our Divinity? And if we did, what might we be able to accomplish for humanity and our planet, and what might our world look like?

By Living Our Divinity I mean those things Divinity Is: love, compassion, kindness, altruism, harmony, benevolence, those principles we read about and most people know by concept, but not many seem to truly embody.

And by embody I mean truly embodying. We 'become' 'that'. Truly 'become' 'that' love, compassion, kindness, etc. And from there we take wisdom-based action.

It seems as though most people – including those religiously and spiritually minded, are living their lives by concept rather than application. The intentions and motives seem to be 'good' yet people seem to have a hard time 'holding' and living these spiritual axioms. Many people have become disheartened with religion for well-founded and good reason, and have turned away from what they know is not true. Yet the beauty and truth of why we are here in this

world and what life itself is has been lost in the retreat. We have lost touch with what is sacred and the truth of what beats the heart of life.

In order to know truth and wisdom we must know ourselves very well. This is not easy. It takes a great deal of dedication, focus, contemplation, and non-judgmental observation. It also takes a great deal of Living and getting out in the world and Living Divinity, to its fullest, and being who we came here to be. Humanity and the planet need us – this is why I’m doing these teachings, where my ministry is held, and why I have asked you to participate – we need you.

So this curriculum is designed to be an introductory overview of aspects needed for visionary leadership, which our country greatly needs right now. There is one thing for sure – we can’t go wrong with living these principles. There are few things in life we know with certainty. Most of the time we are simplifying things that are complex, complicating things that are simple, and stating broad sweeping truths that much of the time are not accurate or not even something we have experienced.

There are some things we know to be true. This is an extraordinary world. There is absolute magnificence in life itself. Life is Sacred. Life is awe-inspiring. We are Life. This personal being is Life itself. We will begin to examine what it might mean to truly live the extraordinary nature of Who We Are.

The principles we will discuss are strengths, not weaknesses; transformative, not soft. And greatly needed in truly effective, visionary leadership.

So our work will be the following – to IMAGINE A WORLD WHERE WE LIVED AND EXPERIENCED OUR DIVINITY. WHAT WOULD THAT LOOK LIKE? WHAT WOULD THAT FEEL LIKE? WHAT MIGHT WE BE ABLE TO ACCOMPLISH?

Appendix C

Summary Overview

Why These Principles and How They Work Together

There are certain principles we will be examining: compassion, love, peace, kindness, altruism, harmony, benevolent consciousness, truth, and wisdom. I have chosen these specific things because they all work together. They are interconnected and build upon each other. Each one of these things can be studied for a lifetime, however even a cursory understanding of what they mean and how they work together can improve our lives. These things are especially important in leadership because they allow us to operate from a grounded and elevated place (yes both). They can be embodied and we can hold the felt presence of the principle in mind, body, and spirit.

Part of what we will be doing in the next five weeks is taking concepts and making them principles in our lives. When something is outside of us it is just a concept. It is only when something is embodied that it becomes a principle. A principle is something that is lived. This takes intention, understanding, contemplation, and dedication. Whether conscious or unconscious, basic spiritual principles are necessary for the best leadership...not from a religious standpoint, but from a basic human goodness standpoint.

Understanding compassion, love, peace, kindness, altruism, harmony, and benevolent consciousness even at perfunctory levels, allows us to come closer to Truth and Wisdom. We have become a society that has forgotten the importance of these values.

Truth and Wisdom are especially important, if not critical, for leadership. We must become better leaders whether that is in our families, communities, the country, or the world at large. We need leaders who can settle the nerves of an anxious population. We need leaders who

can be examples of how to live in harmony for a struggling humanity. Truth and Wisdom need to be valued, searched for, identified, and communicated. We are at a critical time when we need leaders to be the people humanity and the planet needs them to be. We all need to be better versions of ourselves.

We are better leaders if we understand and live for something ‘more’, something ‘other’. We are part of a collective whole. Our lives matter, who we are matters not only in our immediate surroundings but also for the collective whole.

We will therefore get to know ourselves...and open to Truth and Wisdom.

"In the Legend of the Grail, the keeper of this miraculous vessel is a king paralyzed by a most painful wound.
And there it is said that the Grail shall belong to the first who asks the king this question, "What are you going through?"
It is a recognition that the other exists, not only as a unit in a collection or a specimen from a social category,
but as a person, exactly like us.
For this recognition to occur, it is enough, but it is indispensable, to know how to look at him or her in a certain way.
This way of looking is, first of all, attentive.
The soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he or she is, in all their truth."

Adapted from Simone Weil, '*Waiting for God*.'⁵⁴

⁵⁴ Simone Weil, *Waiting for God* (New York: First Harper Perennial Modern Classics, 2009), 64.

Appendix D

Compassion

What is Compassion?

I capitalize Compassion because it is a principle I will define for specific purposes of this teaching. Like everything we will be studying in this course, we could spend a lifetime examining this one principle. Although it may mean different things to different people, with respect to this teaching, I mean something in particular. And, I mean it in two different contexts – Compassion for self, and Compassion for others.

For the next few days we will contemplate Compassion. This is a preliminary teaching, so we are simply opening our awareness to what Compassion might mean for us, and what we perhaps have not considered.

Having Compassion for self and others allows us to operate from a higher perspective that is not clouded by our own wounds, hurts, and limited understanding of ourselves, and the world.

Compassion, at heightened levels, connects us to something larger than ourselves, something that is more about life itself that is a connective, benevolent strength and love. It changes who we are and the world we live in. Part of what we will be examining is a beginning inquiry of a question - Is Compassion something that can be embodied, meaning our cells and DNA imbued with its essence, and neurotransmitters utilized to hold compassionate presence?

Compassion is transformative. Many people think of compassion as something soft and compassionate people perhaps as weak in some way. Yet nothing could be further from the truth. Compassion is a powerful presence that can alter being. Compassion is not a “soft” thing; it is

love, wisdom, and power itself. We will experience this for ourselves when we engage in the Compassion Practice as part of this teaching.

We will examine some definitions of compassion and what distinguishes it from other things such as empathy, sadness, sympathy, and pity. Compassion, in the way I am defining and utilizing it, for healing, for integration, and for visionary leadership, includes the concern for, and desire to relieve one from, suffering. It is an equalizer in that one is not better than another, but one-with.

We will also engage in a contemplative practice that will help us embody this divine essence. Later in our teachings we will learn what neuroscience and neuroplasticity are showing us about the capacity of our being. We can re-wire our brains for Compassion. We will explore how we might be able to alter and expand our physicality, who we are, and what we are able to accomplish, when our entire being is held with the felt-presence of Compassion.

Why is Compassion Important for Leadership?

Compassion allows us to appreciate and learn from the complexities of the human experience and understand ourselves, and others, at deepened (and heightened) levels. Compassion includes both self and others - the two work together. The more we understand ourselves and tend to our own wounds, the more we are able to do so for others, and vice versa.

Compassion includes the desire to relieve suffering. We can do that by being a compassionate presence, and/or we can do that by taking compassionate action. Either way, Compassion provides solution and healing. It is restorative.

Compassion is important in leadership because it takes contemplation and an understanding of who we are, and who we are in relation to others, to be a leader in the truest

sense. This is certainly true in visionary leadership. It allows us to identify and understand other more complex emotions that are experienced in the human life.

How we treat others is a telling aspect of who we are. This is important for leadership. True leaders care about people and their wellbeing.

With Compassion comes truth and wisdom. We are able to see and know the big picture. We see with a higher perspective, lead with a clearer vision. When we have an understanding of ourselves, and others, we are more likely to make wise decisions. With intimacy and knowing ourselves we can be braver, more courageous.

Compassion in the highest sense is a state of being. It's not just something we feel, it's a state of presence, a solid holding place. It's a place we come from. When we are in that place our own wounds have been tended to. We are in a healed state. We are not reactionary. We are solid. Wise. Able. Capable. From this place we are able to effectuate a response or action that is for the highest good for all.

Contemplative Practice for Holding Compassionate Presence

The contemplative practice for this teaching comes from Dr. Frank Rogers, who has developed the Compassion Practice. The Compassion Practice enables us to tend to our own wounds, ego, hurts, fears, and other more complex emotions, so we can hold a compassionate presence before responding or taking action. It allows us to respond, instead of react.⁵⁵

The Practice

The following practice is included here with permission from the author, Dr. Frank Rogers, Jr.:

⁵⁵ Rogers, *Practicing Compassion*, 20-25.

- “1. **Catch your breath** (Get grounded). Get some emotional and physical distance in whatever ways help you become centered and reconnected with the source of your vitality.
2. **Take your PULSE** (Cultivate compassion for yourself). Take a U-turn and connect empathically with the cry of your soul hidden within your emotions and impulses.
3. **Take the other’s PULSE** (Cultivate compassion for another). Turn toward the other and connect empathically with the cry of the soul hidden within his or her emotions and behaviors.
4. **Decide what to do** (Discern compassionate action). Now grounded in compassion – both for yourself and the other – discern those actions that heal the suffering and nurture the flourishing of all parties involved and do them.”⁵⁶

This practice allows us to not only come from a place of compassion for ourselves and others, but gives us insight into what needs to be tended to in ourselves so we can learn about ourselves, and also come from a place of being grounded and strong (our optimal pulse) so our own “stuff” isn’t interfering in the actions we take.

We can then respond and act, not react.

The Pulse Exercise

Taking our own PULSE.

“**P – Paying attention** (Contemplative awareness). Cultivate a nonjudgmental, nonreactive awareness of whatever agitation is present within you. Usually when we relate to one another we do so through judgments and reactions that are conditioned by our own needs, desires, feelings, and sensitivities. We do not see other persons on their own terms; rather, we perceive them through the filtered lenses of our own agendas. We experience contemplative awareness through the nonreactive, non-projective appreciation of others in the mystery of their

⁵⁶ Rogers, *Practicing Compassion*, 20.

uniqueness. The recipient knows the difference between being seen and being objectified.

Compassion engenders the sense of truly being seen without the distortional filter of another's judgments or agenda.

*See exercise for Paying attention that follows.

U – Understanding empathically (Empathic care). Compassion entails being moved by another's experience. A compassionate person allows another's pain or joy to reverberate within his or her deepest core such that he or she is moved to pathos before the other's suffering or stirred to delight before the other's flourishing. A compassionate person understands, in his or her depths, the wounds, heartaches, and longings at the core of another person's behavior and experience. Listen for and be moved by the suffering hidden within the cry of this agitation – the fear, longing, or aching wound in need of tending.

L – Loving with connection (All-accepting presence). A nonjudgmental, all-embracing, infinitely loving quality resides at the core of compassion. The womb-like love of compassion carries no hint of shame, critique, aversion, or belittlement. Rather, it wells up with a connective care. As you are moved by the suffering within you, extend tender care toward the need or wound that presents itself. Being filled with and extending an all-embracing care.

S – Sensing the sacredness (Spiritual expansiveness). Compassion is a spiritual energy. When our hearts open to others' suffering and a sustaining love flows through us, the veil of the everyday world we live in is pierced and relativized: time seems to stop, errands lose their urgency, perennial irritations feel petty and frivolous. In those moments, our spirits expand – our capacity to care deepens, our understanding for the plight of another extends, and our patience can seem infinite. Grace abounds. Compassion flows not from our hearts alone but from the very texture of the universe. We are plugged into and instruments of a cosmic field of loving energy

that reverberates throughout all time and space, carefully holds every scar and wound no matter how deep or brutal, and seeps through the open heart willing to be the instrument of care.

E – Embodying new life (Desire for flourishing). Compassion not only grieves with the wounded in pain but also yearns for the transformation of suffering into joy. Compassion celebrates when new life is birthed and embodied. Notice the gifts and qualities of restored humanity that are being birthed within you. Yearning for the restorative flourishing to be birthed within another.”⁵⁷

Once we have taken our PULSE and steadied ourselves (and this can be done in moments after practicing), we can then take action that will be restorative and more powerful. It is here that restorative action is our grounded place – this is where we come from in our work, and with each other.

Paying Attention Exercise

“Paying attention involves cultivating a nonjudgmental, nonreactive awareness of whatever movement has been activated within us. Grounded Self-awareness can be extended to any interior movement – emotions like rage, lust, depression, fear. Each emotion means well. I invite them to relax now that they have my attention. Once we are grounded in Self-presence and are truly open to the interior movement, we then seek to understand empathically what is hidden within it. Like an indicator light on a dashboard, the interior movement signals that something needs our attention. The distress within the frantic FLAG of an activated interior movement is rooted in one or more of the following:

F – Fear. The movement is terrified of an imminent danger – perhaps rejection, ridicule, violation, attack – and mobilizes to protect us from the threat.

⁵⁷ Rogers, *Practicing Compassion*, 23-25.

L – Longing. The movement yearns for something essential to our flourishing – for renewal, freedom, love, or life.

A – Aching wound. Pain from the past still stings and bleeds and when triggered in the present, cries out to be held and healed. These wounds could come from shame, abuse, abandonment, or neglect.

G – Gifts obstructed. The movement holds the burgeoning seed of a talent or a personal capacity that has been denied and buried and is bursting to be claimed and nurtured into flourishing – the gift, perhaps, of our voice, power, tenderness, or art.”⁵⁸

Imbuing our Cells, DNA, and Neurotransmitters, with the Felt-Presence of Compassion

Throughout the next few days the focus of our mental thought and feeling state should be on feeling and being Compassion itself. We can contemplate this in our morning and evening meditations or quiet time, and also throughout our day. What would you feel like, be like, think, if you were Compassion itself? How would you interact with those around you, who would you be throughout the day?

Consider whether we can physically, mentally, and spiritually alter who we are on every level of our being.

Write about your experience and what is being revealed.

Difference between Compassion and other Related Emotions

Compassion is distinct from other emotions and serves a particular purpose (as do all feelings and emotions) in that it includes the wanting to relieve suffering.

⁵⁸ Rogers, *Practicing Compassion*, 70-71.

Researchers have defined various emotions and distinguished them from compassion as follows:

Empathy

Empathy includes the “experience of another’s emotions.”⁵⁹ In this state we have “the capacity to share and understand other people’s emotions. One is feeling with somebody, and relates to the field of social neuroscience. Compassion is the wish and feeling for beings to be free of suffering, and the causes of suffering. In other terms, one is feeling for somebody.”⁶⁰

Empathy feels with, and Compassion feels for and wants to relieve the suffering.

Sympathy

Sympathy “involves recognizing the suffering of another person and feeling sorry for that person, but not sharing his or her sad or distressed emotions.”⁶¹

Pity

Pity “involves the additional appraisal of feeling concern for someone considered inferior to the self.”⁶²

The importance of the distinctions

The distinctions between these emotions are important because each is telling us something about the situation and ourselves. Recognizing the distinctions, subtleties, and nuances of these feelings and emotions allows us to understand ourselves better and what drives us, motivates us, haunts us. We glean wisdom from knowing ourselves with such nuanced clarity.

⁵⁹ Jennifer L. Goetz, Dacher Keltner, and Emiliana Simon-Thomas, “Compassion: An Evolutionary Analysis and Empirical Review,” *Psychological Bulletin* 136, no. 3 (2010): 351.

⁶⁰ Dacher Keltner, Jason Marsh, Jeremy Adam Smith, *The Compassionate Instinct: The Science of Human Goodness* (W.W. Norton & Company, 2010) Kindle edition, 2189.

⁶¹ Keltner, Marsh and Smith, *The Compassionate Instinct*, 1426.

⁶² Goetz, Keltner and Simon-Thomas, *Compassion*, 352.

Emotional Security and Compassion

People who are emotionally secure tend to be more compassionate. In her book *Train Your Mind, Change Your Brain*, author Sharon Begley discussed the findings of Professor Philip Shaver's research in neuroplasticity. "This is what drew Shaver to Dharamsala, the idea that neuroplasticity might provide a means for changing the brain circuitry of those whose pasts have wired them for selfishness, bias, defensiveness, and other ills of humankind."⁶³

Shaver found that "[p]eople who feel emotionally secure, who feel that there is someone to whom they can turn in times of need, are more sensitive to the suffering of others" and "not only better able to perceive when someone is in distress but also more willing to respond to that suffering. In contrast, people who lack that sense of a safe harbor, or having someone to whom they can turn, are less inclined to feel empathy and compassion."⁶⁴

We will be learning more about neuroplasticity next week, but for now it is important to consider our ability to expand our capacity to hold various states when we have tended to our own wounds, and re-wire our brains for a more benevolent way of being.

Compassion can be Expanded and Cultivated Despite Circumstance or Background

Although we find that those who are emotionally secure tend to be more compassionate, we can cultivate Compassion by tending to our own insecurities as well as surrounding ourselves with supporting friends, family, and circumstances that support our wellbeing. Creating safe and supporting surroundings for ourselves allows us to be more compassionate for others.

⁶³ Begley, *Train Your Mind, Change Your Brain*, 184.

⁶⁴ Begley, *Train Your Mind, Change Your Brain*, 185.

For some, a more secure attachment can be cultivated by a belief in something greater than themselves. This knowing that there are unseen and seen sources of our care creates security. This security creates strength, wellbeing, and an ability to be there for others.

Knowing who we are, what we need, what our strengths and weaknesses are, a knowing of our own wounds and the ability to tend to them, creates security because we are empowered to understand and meet our own needs.

Conclusion

A more compassionate world is a strength, not a weakness. We become weak when we fight against each other. Fighting takes its toll in some capacity every time. Compassion, as well as the other principles we are studying, never takes a toll. They don't cause damage or destruction. Ever.

We must have the ability to see ourselves clearly. Compassion assists in this clarity.

Compassion is a state of being. However it does not mean unconditional allowance. A compassionate being does not give permission for poor behavior. A compassionate person holds himself or herself in a state of being that although they have Compassion for the other, there is a boundary and a stance that may be taken.

We see this misunderstood sometimes in the workplace when people think that a compassionate workplace means that anything is allowed. People who are not doing their jobs should be let go if they are not able to rise. People who make life difficult for others can be let go. There are consequences for poor behavior. We are raising the level of being and exemplifying how to do so.

For the next few days feel into and contemplate what all of this means for you.

Appendix E

Neuroplasticity

What is Neuroplasticity?

Neuroplasticity is our brain's ability to alter, change, and expand. We are learning more in this field all the time. For this introductory learning, which will be simplified, suffice it to say that neuroplasticity shows us the extraordinary ability of our brain and ourselves to do far more than most of us allow.

This ability lasts throughout our lifetime. It was previously thought that the brain developed during specific periods of childhood, remained largely unchanged, and portions deteriorated with aging. This has now been shown to not be the case.

The brain can create new neurons, open neural pathways, quiet less desirable regions, and re-wire. Some may think – don't we know this already? Yes to a certain extent, but we are not utilizing what it means to our full capacity.

Simplified, what it means is that in most circumstances we are not stuck with our obsessive thoughts, temperament, habits, life circumstances. Neuroplasticity shows us that there is hope - for just about anything. There is extraordinary potential for what we could create. It starts with us - our own brain, mind, heart, and physicality. From there our potential is most profound.

Why is this important for these teachings?

We can become more compassionate, loving, kind, peaceful, happier, beings. We can rewire our brains to be more benevolent, creative, fun loving. We can soothe and quiet pathways that have previously caused us to be stressed, anxious, fearful. Should we want to create a more compassionate, benevolent world we can.

The knowing that our brains can change throughout our lifetime means that there is always hope despite age or circumstance. We can evolve as a more compassionate, loving human race and advance a benevolent consciousness into our humanity should we choose.

What we think and what we do

What we think and what we do rewires our brains. We sometimes hear the phrase ‘neurons that fire together wire together.’ Neurons are specialized cell transmitters. They transmit nerve impulses. Our thoughts, feelings, experiences, actions, fire thousands of neurons that form neural networks. When something is repeated again and again the brain starts to fire the neurons together in the same patterning and way.

As an example, if every morning we are thinking about work and everything we need to accomplish and what we are worried about and what might not get done, we are setting neural pathways that create responses to stress throughout our bodies. After awhile being stressed in the morning is automatic and will happen whether we want it to or not. However, if we start our morning thinking peaceful thoughts and perhaps meditate or walk or engage in practices that put our bodies in a relaxed state, after awhile this conditioned response is the norm. There are numerous examples, but suffice it to say we can change habits, obsessive thought patterns, automatic responses, and the like.

Changes occur in our neural pathways whether we think about something or actually do it. For instance, if we think about playing the guitar every day but don’t actually do it, the parts of our brain that move our fingers and illicit the responses needed to play a guitar will fire and create neural pathways whether we pick up the guitar or not.

Some of these aspects are described by journalist Sharon Begley:

The brain devotes more cortical real estate to functions that its owner uses more frequently, and shrinks the space devoted to activities rarely performed. That’s why the

brains of violinists devote more space to the region that controls the digits of the fingering hand. In response to the actions and experiences of its owner, a brain forges stronger connections in circuits that underlie one behavior or thought and weakens the connections in others. Most of this happens because of what we do and what we experience of the outside world. In this sense, the very structure of our brain – the relative size of different regions, the strength of connections between one area and another – reflects the lives we have led. Like sand on a beach, the brain bears the footprints of the decisions we have made, the skills we have learned, the actions we have taken. But there are also hints that mind sculpting can occur with no input from the outside world. That is, the brain can change as a result of the thoughts we have thought.”⁶⁵

Why is this important for leadership?

If anyone should really know what we are capable of, it is our leaders. If anyone should understand their own bodies, minds, hearts, souls, and internal being, it is our leaders. For those wanting to make the world a better place, understanding the tools that would allow us to do that are important. For one wanting to transform, this knowing is helpful.

We have the capacity for so much more. Our leaders should know this. And they should take the actions themselves as part of the evolutionary process. This is how we improve our world.

Some people believe that Mahatmas Gandhi said:

“If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. We need not wait to see what others do.”⁶⁶

We may see a parallel here with the more popular expression: ‘Be the change that you wish to see in the world.’

⁶⁵ Begley, *Train Your Mind Change Your Brain*, 8-9.

⁶⁶ Sai Sanjit, “Did Ghandi really say, ‘Be the change you want to see in the world’?,” *Quora*, accessed March 3, 2018, <https://www.quora.com/Did-Gandhi-really-say-Be-the-change-you-want-to-see-in-the-world>.

The difference between the mind and the brain and how they work together

The brain is not the mind. The mind influences the brain. The brain is the actual physical brain. The mind is compiled of many things including our thoughts, memories, experiences, consciousness. When we engage in contemplative exercises, ease our thoughts, it is the mind we are dealing with and it physically alters our brain. This is why we should befriend the mind. It is telling us a great deal.

Considering the potential

There are approximately 100 billion neurons with over 100 trillion potential connections in the human brain. Consider this about your own brain. This is inside you.

Consider what all of this might mean for your own life and capacity, as well as the evolutionary potential of humanity.

Appendix F

Love

Love in this Context

Love is the most magnificent aspect of human existence. Love is what drives us, fuels us, fills us with the reason for being, and transforms us. There are many different types of love, but for this teaching we are talking about a particular form of Love. This Love is from the highest place of Divinity – it is the purest form and expression of Love from the highest sense.

Love can't be sufficiently defined with the words we know. Love is *felt*, Love is *known*. It is one of the most powerful forces of existence.

Love in its truest sense doesn't need you to be anything other than who you are. It is a presence that is held comparable to a compassionate presence. Holding a loving presence in this capacity transforms.

Professor John Makransky views human capacity through the lens of love. He asks, “[s]o what is love? And how can a greater force of love, grounded in wisdom, help us to achieve everything that we most care about? If we all have such a capacity of love and wisdom, how can we bring it out and make it real in our lives?”⁶⁷

Why Is Love Important for Leadership

Knowing the most powerful of all human emotions and feelings is important. Love is not one of the softer emotions, it is the most transformative. A leader can transform far more with Love than force. Love is immediate, present, and life changing. Changes that come from Love are permanent most of the time.

⁶⁷ Makransky, *Awakening Through Love*, 4.

Embodying love allows us to truly serve and live from our highest potential.

Makransky writes, “If our motivation for serving others is tied to a strong desire for specific outcomes or for praise, our potential is limited. Because we can never completely control the results of our efforts, we may become easily frustrated and disheartened.

On the other hand, in any moment that a person’s motive is the simple, strong care for all involved, at least for that moment there is no burnout, no discouragement – love in action is sufficient. If one plan doesn’t work, another can be sought; no narrow expectations limit the freedom of love to try anew. Such a way of being is its own reward, for it expresses our inmost nature of fundamental goodness. It is the clarity and power of genuine care, a strong, stable love wishing others well, that makes enduring service possible.

Those who learn to embody an indomitable love become virtually unstoppable in their activity for others, because the motive force of their action is unaffected by short-term outcomes.”⁶⁸

Connecting the Mind and the Heart – Wisdom

Wisdom comes from connecting the mind and the heart. The heart is the most powerful organ in the human body. Most people think it is the mind, but it is the heart.

Andrea Cohen states, “The heart’s electromagnetic field is several thousand times more powerful than the brain’s electromagnetic field, and it expands at least six to eight feet beyond our body. When we shift our own physiology, we literally shift the physiology and brain waves of others in our sphere.”⁶⁹

Our heart, similar to the relationship between our mind and brain, transforms others and ourselves. “The heart contains approximately 40,000 neural cells – the kind we used to think existed only in the brain. It’s estimated that 60-65% of the heart’s cells are neural cells. In fact, the heart sends many more messages to the brain than the brain sends to the heart. And through a

⁶⁸ Makransky, *Awakening Through Love*, 6.

⁶⁹ Andrea S. Cohen, *Practicing the Art of Compassionate Listening* (The Compassionate Listening Project, 2011), 36.

process called Entrainment, our brain's rhythms naturally synchronize to our heart's rhythms, rather than the other way around."⁷⁰

Entrainment is a law of physics. For example, "if you have a room full of pendulum-type grandfather clocks and start the pendulums in motion at different times, they will all swing differently. However, if you walk out of the room and return a few days later, all of the pendulum movement cycles will have come into synchrony."⁷¹ The pendulums have 'entrained'.

In our daily lives we see this when our moods are affected by others. "Often without noticing what's happened, we begin to resonate with each others' emotional states. A negative consequence of this phenomenon occurs when we witness mob behavior as it's 'caught' by others – almost like a virulent virus. On the positive side, the converse is also true. For example, a person in an agitated state can often be calmed down by the presence of someone who is in a palpable state of equanimity."⁷²

The heart is powerful. The heart is where Love emanates.

Contemplative Practice

We can train the mind to focus on Love.

Throughout the week notice what you see that is of Love. Notice all aspects, essences, and/or evidence of Love. Be aware of the beating hearts all around you. Be aware of your own beating heart. Focus on the heart and the power of its magnetic field. What is it that you are emanating out to the world?

⁷⁰ Cohen, *Practicing the Art of Compassionate Listening*, 35.

⁷¹ Cohen, *Practicing the Art of Compassionate Listening*, 35.

⁷² Cohen, *Practicing the Art of Compassionate Listening*, 35.

Notice how you can be a Loving presence from the highest sense, in your families, workplace, and community.

Marry the heart and the mind together as one. It is here that wisdom is held.

Contemplate either by writing or reflecting on the following:

What do I love?

Who do I love?

What does love feel like in human form?

What does Love feel like from the highest place of Divinity?

What does Love mean to me?

Who do I want to be while I am here?

Receiving

As stated so beautifully by John Makransky, “[i]n order to give loving care in a stable, enduring way, we have to be able to receive loving care in a stable, enduring way. Why? Because giving and receiving are of one piece, and because ‘self’ and ‘other’ are not so different from one another. There is a saying: ‘You can’t give what you don’t have.’ People who refuse to receive love find that they have little to give.”⁷³

Conclusion

A person embodied with Love and Wisdom is one of the most powerful forces in existence. If we want our world to be better, we must be that powerful force.

⁷³ Makransky, *Awakening Through Love*, 29.

Appendix G

Peace, Kindness, and Altruism

Who we are as leaders, in our internal being, emanates into our families, organizations, communities, and the world. Embodying peace, kindness, and altruism, is palpable. As we learned in the prior teachings, we can hold a felt presence of things, and these principles are no exception.

Altruism; and how these principles are building blocks for others

We generally know how to define peace and kindness; but what is altruism? Altruism is when we take actions that benefit others despite the impact on ourselves. We are actually made to be altruistic, cooperative beings. People may think human beings are self interested by nature, but this is not the case. There is far more in our nature that is designed to cooperate, than to compete. Competition is made for specific evolutionary development, but within our personalities and for the care of each other, we are designed to collaborate, help, care.

When we engage in acts of altruism the pleasure regions of our brain activate. Despite our motives or intention, when we see or do acts of altruism, our brain changes for the better.

This does not mean we will act altruistically, but it is in our nature to do so and the support and encouragement of altruism will create a more altruistic society. Studies on human goodness have found that “children who have compassionate parents tend to be more altruistic.”⁷⁴ We can see in various ways how principles such as compassion, love, kindness, altruism, etc., build upon and support the others.

Other more altruistic emotions and feelings such as empathy and love support peace as well. Studies have found that empathy “is a fundamental building block to our individual

⁷⁴ Keltner, Marsh and Smith, *The Compassionate Instinct*, 340.

happiness and well-being, as well as to a peaceful society.”⁷⁵ “The heart impacts our body’s well-being. The state of our heart affects our other bodily organs, their chemical and hormonal output, and our immune system. When we’re anchored with compassionate and altruistic thoughts, our bodies achieve their highest physiological state of health.”⁷⁶

Merely watching acts of altruism can alter our physiology:

“A Harvard study divided subjects into two groups. One group watched an emotionally neutral movie and the other group observed Mother Teresa helping poor people in Calcutta. Those who saw Mother Teresa’s altruism on-screen turned out to have ‘markedly higher levels’ of immunoglobulin A in their saliva. The Harvard researchers coined the term “Mother Teresa effect” to describe how merely watching an act of altruism can be good for you.

Scientists comparing meditation practices that focus on the breath or emptying the mind with meditation practices that focus on compassion, joy, or gratitude have found that the latter have a markedly better impact on the body’s immune system. Taken a step further, perhaps we can infer that practicing acts of compassion can help heal us, both as individuals and as a society.”⁷⁷

Our physiology alters based on the embodiment of these principles, and each builds upon other embodied states. Although these states are often temporary, they don’t have to be. They can become permanent, embodied states that can alter everyone around us, and our world.

Embodiment

Embodiment means we become. We become ‘that’. In our cells, DNA, blood. Our physical and mental bodies hold the presence of the thing itself.

One of the reasons we don’t have more peace in the world despite peace gatherings, meditations, etc., is because we don’t hold peace itself as an embodied state in our being. If we could truly embody peace we would have more peace in the world. We leave our retreats and gatherings and return to who we are and the current state of the world we live in continues. The

⁷⁵ Keltner, Marsh and Smith, *The Compassionate Instinct*, 1416.

⁷⁶ Cohen, *Practicing the Art of Compassionate Listening*, 36.

⁷⁷ Cohen, *Practicing the Art of Compassionate Listening*, 36.

consciousness of peace will rise during the time of the meditations or gatherings, but then drop. We must be Peace. We must become it.

Author Gregg Braden has claimed that in order to raise the level of peace (or anything) in a given population the number of people required to do so is the square root of 1% of the population. In other words, only 100 people are needed to raise the level of peace in a population of 1,000,000. In a world population of 7.3 billion the number is approximately 8,544.⁷⁸ If this claim is true (and I propose it should be researched and tested further) can you imagine what we could accomplish if each of these beings actually embodied peace and/or other benevolent states such as what we are studying in these teachings?

Even one person embodying these principles will have a significant effect on all that surrounds them. A single person can raise the level of consciousness and wellbeing of all and as more people elevate, so does our world.

Transformation occurs within our physical being. Dr. Alane Daugherty points out that “this ‘science of embodiment’ shows us how our human bodies are not only evidence of, but are vehicles for, transformation. We can plainly see that being heartfully engaged with our world creates very specific and measurable changes in how we receive and perceive our existence. It affects the choices we make, the behaviors we exhibit, and the lens through which we see our world. As long as we are humanly alive, our bodies are the instruments through which we experience life; and they are constantly adapting to every moment of every day. These adaptations are taking place whether we know it or not, and whether we like it or not.”⁷⁹

⁷⁸ Gregg Braden, “The Language of the Divine Matrix,” YouTube video of lecture in Italy, 3:02:02, March 31, 2017, <https://www.youtube.com/watch?v=gKxI91U3ufI&t=3658s>.

⁷⁹ Daugherty, *From Mindfulness to Heartfulness*, 190.

Daugherty has helped us recognize that every day we are engaging “the transformative powers of our day-to-day choices.”⁸⁰ She points out that “embodiment is honest. Our bodies know and will reflect the truth even if we are not consciously aware of it, and somehow this truth will find its way into our existence.”⁸¹

By engaging the truth of who we are in our internal being we are able to live out who we came here to be. And, we have a limitless source of help in order to do so.

Surrender Meditation

For the next week, every morning, start your day by surrendering your entire being. In a seated or standing position start at the top of your head and surrender all of your senses and parts of being from head to toe by saying the following:

Let me think what you want me to think

Let me see what you want me to see

Let me smell what you want me to smell

Let me hear what you want me to hear

Let me say what you want me to say

Let me voice Truth

Let me love and feel loved

Let me feel what you want me to feel

Let me write what you want me to write

Let me desire who and what you want me to desire

Let me go where you want me to go

I surrender all of me to You. I am yours. Thy will be done.

⁸⁰ Daugherty, *From Mindfulness to Heartfulness*, 202.

⁸¹ Daugherty, *From Mindfulness to Heartfulness*, 227.

When we begin to surrender all of ourselves, we begin to feel more peace, kindness, and altruism.

For this week – take the route that leads to peace, whatever that may be.

Appendix H

Harmony

Harmony is the realization of a beautiful, sacred dance. Harmony is life as it is meant to be. The principles of Harmony show us that everything is seemingly designed with deliberate purpose, precision, and deep care. Life is intimate. It's not random or haphazard. It is perfectly balanced when it is allowed to function without interference. Life is magnificent. We are part of harmonized life.

Harmony, like many of the principles we are studying is ineffable, yet when seen, felt, and experienced, alters our perception.

Catholic priest Father Richard Rohr outlines his thoughts on harmony as follows:

“Inner and Outer Worlds Converge

The deepest intuition of our poets, mystics, and Holy Writ are aligning with findings on the leading edges of science and empirical discovery. When inner and outer worlds converge like this, something beautiful is afoot—the reversal of a centuries-long lovers' quarrel between science and spirituality, mind and heart.

Atomic scientists looking through microscopes and astrophysicists looking through telescopes are seeing a similarity of pattern: everything is in relationship with everything else. Scientists and contemplatives alike are confirming that the foundational nature of reality is relational, and everything is indeed a holon, a part that replicates and mimics the whole.”⁸²

What we see in the world that surrounds us is harmony expressed in our physical bodies, nature, and the universe, and its patterning is consistent throughout.

⁸² Richard Rohr, “Inner and Outer Worlds Converge,” *Center for Action and Contemplation*, March 3, 2018, <https://cac.org/inner-outer-worlds-converge-2017-03-02>.

Sacred Geometry⁸³



Figure 1: Sacred Geometry displayed in a flower.⁸⁴

In order to fully grasp the profundity of Harmony, it is helpful to understand what is sometimes referred to as ‘Sacred Geometry’. Sacred Geometry is the understanding of geometric patterns that are consistent throughout our bodies, nature, and the universe. For the religious and spiritually minded, Sacred Geometry could perhaps be evidence of not only a higher power, but also one that seems to care a great deal.

⁸³ The teaching on Sacred Geometry was included in the curriculum to show the extraordinary beauty and attention to detail in our physical world. The intention was to open the eyes and hearts of the participants to experience the intimacy that surrounds them. With this expanded perception it is easier to embody the other principles because our internal and external lives have been joined. This teaching was included to be an expansion for the integration of the other teachings. Sacred geometry shows the harmony of all that surrounds us, the extraordinary and brilliant attention to detail, and an apparent great love that pervades all that is of creation.

⁸⁴ Lisa Rayburn, *Photo of Flower*, 2018.

There are geometric patterns that pervade our bodies, nature, and the universe. We see an attention to detail that is precise, intimate, exemplifying great love and care. This is a picture of the orbits of Venus and Earth over an eight-year period of time.

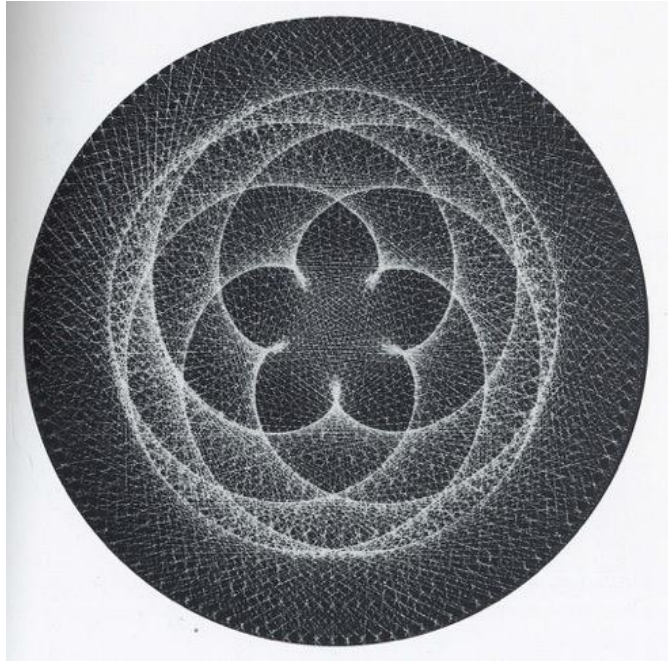


Figure 2: a picture of the orbits of Venus and Earth over an eight-year period of time.⁸⁵

The pattern is precise, and consistent with a five petaled flower as one example. We see this patterning from the minutest life form to universal expression.

⁸⁵ Mathematica Stack Exchange, “Beautiful dance of the Earth and Venus around the sun,” accessed August 2018, <https://mathematica.stackexchange.com/questions/115358/beautiful-dance-of-the-earth-and-venus-around-the-sun>.



Figure 3: Sacred Geometry demonstrated in a five petaled flower.⁸⁶

The patterning has been seen and utilized in various ways for many years. Many ancient buildings, pyramids, architecture, art, city planning, cathedrals, churches, and all labyrinths throughout Europe, Greece, Egypt, and other parts of the world, are designed with Sacred Geometry.

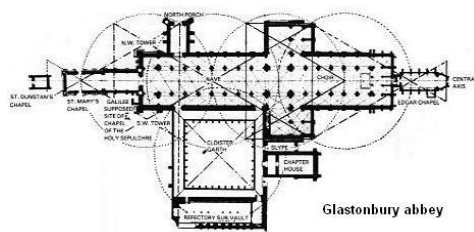


Figure 4: Schematic of Glastonbury Abbey.⁸⁷



Figure 5: Labyrinth.⁸⁸

⁸⁶ Lisa Rayburn, *Photo of Five Petaled Flower*, 2018.

According to ancient wisdom historians, “[t]he synchronicity of the universe is determined by certain mathematical constants which express themselves in the form of ‘patterns’ and ‘cycles’ in nature. The outcome of this process can be seen throughout the natural world as the following examples illustrate:”⁸⁹

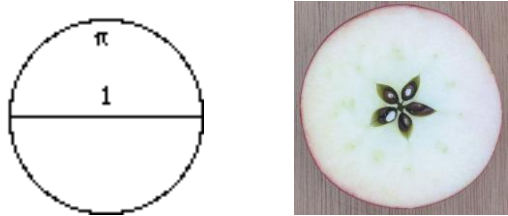


Figure 6: The Circle and in nature.⁹⁰

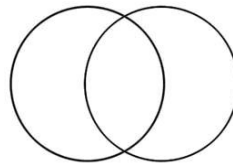


Figure 7: Two Circles, the Vesica Piscis in nature⁹¹

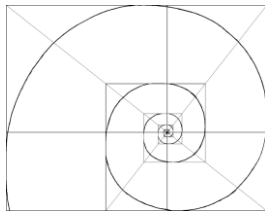


Figure 8: Examples of patterning of the Fibonacci sequence.⁹²

Geometric patterning such as The Golden Ratio, Fibonacci sequence, and Phi are exemplified in our physical body.⁹³

⁸⁷ Ancient Wisdom, “Sacred Geometry,” accessed July 17, 2018, <http://www.ancient-wisdom.com/sacredgeometry.htm>.

⁸⁸ Barbara Karkabi, “Labyrinths offer retreat for prayer and meditation,” *Houston Chronicle*, July 22, 2006, <https://www.chron.com/life/houston-belief/article/Labyrinths-offer-retreat-for-prayer-and-meditation-1576035.php>.

⁸⁹ Ancient Wisdom, “Sacred Geometry,” accessed July 17, 2018, <http://www.ancient-wisdom.com/sacredgeometry.htm>.

⁹⁰ Bruce Rawls, “The Geometry Code,” accessed July 17, 2018, <http://www.geometrycode.com/sacred-geometry/>; Lisa Rayburn, *Photo of Apple*, 2018.

⁹¹ Bruce Rawls, “The Geometry Code,” accessed July 17, 2018, <http://www.geometrycode.com/sacred-geometry/>; Lisa Rayburn, *Photo of Vesica Piscis*, 2018.

⁹² Ancient Wisdom, “Sacred Geometry,” accessed July 17, 2018, <http://www.ancient-wisdom.com/sacredgeometry.htm>; Don Monroe, “Focus: Why the Inner Ear is Snail-Shaped,” March 3, 2006, <https://physics.aps.org/story/v17/st8>.

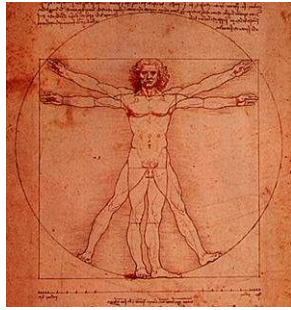


Figure 9: Examples of geometric patterning.⁹⁴

The following were found in an every day neighborhood:⁹⁵



⁹³ Ancient Wisdom, “Sacred Geometry,” accessed July 17, 2018, <http://www.ancient-wisdom.com/sacredgeometry.htm>. To simplify, these are some designs represented by Pi – 3.1617 etc., and the golden ratio. “The Mathematics of the Golden Ratio (Phi). The golden section exists between measurable quantities of any kind where the ratio between the smallest and the next size up is equal to the ratio of the sum of the first two to the third. Mathematically, the same proportion is generated with the following formula: $\sqrt{5}+1 / 2$. In numerical terms, the ‘Golden ratio’ was first popularised by Leonardo Bigollo Fibonacci, the founder of the ‘Fibonacci sequence’, a numerical series which simply follows the rule that the next number is the sum of the previous two numbers as follows: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144 etc.”

⁹⁴ Ancient Wisdom, “Sacred Geometry,” accessed July 17, 2018, <http://www.ancient-wisdom.com/sacredgeometry.htm>; 123RF, *Vector - black thumbprint over white*. https://www.123rf.com/photo_4838692_black-thumbprint-over-white.html.

⁹⁵ Lisa Rayburn, *Photos of Neighborhood*, 2018.

Sacred Geometry is explained in its modern context by the following:

Bruce Rawls states, “[i]n nature, we find patterns, designs and structures from the most minuscule particles, to expressions of life discernible by human eyes, to the greater cosmos. These inevitably follow geometrical archetypes, which reveal to us the nature of each form and its vibrational resonances. They are also symbolic of the underlying metaphysical principle of the inseparable relationship of the part to the whole. It is this principle of oneness underlying all geometry that permeates the architecture of all form in its myriad diversity. This principle of interconnectedness, inseparability and union provides us with a continuous reminder of our relationship to the whole, a blueprint for the mind to the sacred foundation of all things created.”⁹⁶

Contemplative practice

When we experience Harmony, or realize the awe that surrounds us each day, we begin to see what is True. Love and care is evidenced in the detail of the things that surround us each and every day and remain largely unnoticed. Is it possible that things are made to be more benevolent than what we realize?

In the following days notice the sacred that surrounds you throughout the day. It could be a flower or the moon or our eyes or the acknowledgement of the heartbeat of another. Begin noticing what you see that is geometrically designed. Notice what you hear in music, watching birds, the nature that surrounds you.

⁹⁶ Bruce Rawls, “The Geometry Code,” accessed July 17, 2018, <http://www.geometrycode.com/sacred-geometry/>.

Once we “see” in this way the world becomes very personal and collaborative. We see how everything is connected and everything has meaning. We see the sphere and Fibonacci sequence in many things that surround us.

We can live in the grand harmony and with conscious contact with God. By this practice and knowing we become one with Divinity. There is no separate “other” but a tangible connection with something sacred.

Become engaged with your world. You are life itself.

Appendix I

Benevolent Consciousness

Benevolent Consciousness is an elevated way of being. It includes a heightened (and deepened) sense of thinking, feeling, and action. Our lives are not just our own, and we know it. We see how who and what we are affects the whole, and we care.

Benevolent Consciousness is something we feel. It's not just mental. We feel it in ourselves, and we feel it emanating from others. It pervades and encompasses all – mind, heart, soul, spirit. It is magnetic, and it is powerful.

Holding this state is something we need to be intentional about during this time because our world is in disruption. We are out of balance. Our world is primarily being run by greed, and the misuse of power. Confusion, polarization, and distortions are being utilized to keep us off balance and doubt everything.

We see this disruption in our politics, food supply, environment, judgment of everyone (yet few are walking nobly), the incessant need to share opinion (which is being confused with fact), and in our obtrusive demands and projections we put on others. We see many consumed with self, and many afraid and tired and misinformed. Too many people are taking advantage of this state of apathy and the masses are being manipulated.

When we talk about Truth and Wisdom these harsher realities are something we need to acknowledge and consider as we make choices and take actions on a daily basis. Coming from a place of Benevolent Consciousness allows us to come from a higher state, and know Truth and Wisdom because our own defects have been tempered.

Benevolent Consciousness plays a part in global transformation and can accomplish a great deal if we know how to utilize its power. Just a few people holding this embodied state are extremely powerful, and can impact our world.

Contemplate what this means for you, your way of being, and the benevolent use of power it (and you) can bestow on our world.

Benevolent Consciousness doesn't waver, doesn't question, it knows. It is goodness in being.

Appendix J

Truth and Wisdom

We are living in a time in history when what is True is being gravely distorted. We don't know the truth of things from the minutest of details to the larger important facts. People aren't taking the time to discover what is True, and they take reactionary actions based on misrepresentations. They read snippets of information taken out of context and altered, and take it as fact. They share information that isn't true, and opinion, which isn't fact. We have become disconnected from the depth and grounding of Truth. In this place it is profoundly difficult to come from a place of Wisdom.

There are Truths about ourselves, and also about our world. Leaders in particular must know Truth to be the leaders their families, organizations, communities, and the world needs them to be. There are facts leaders should know when they make decisions that impact others. We must seek out Truth not only for ourselves, but also for the generations of people that are left in the wake of our decisions.

We must know the Truth about ourselves and the Truth about our world. These are many times two different things. One's own Truth is not necessarily 'the Truth'. The last few years, people started saying they needed to 'speak their truth'. This is usually a way of saying they want to share their opinion about something and let you know how you are letting them down or not living up to their expectations.

The real Truth about a person goes far deeper than that. In fact, the real Truth about a human life is often revealed in contemplative and introspective moments that are often not shared with many others. The real Truth about a person is mined, slowly revealed, reflected upon, and integrated into higher meaning. It is important for everyone, but certainly for great

leaders, to go deeper and allow the real Truths about themselves to be revealed. This helps to facilitate great Wisdom.

Beyond the smaller Truths about ourselves, there are higher Truths that apply to everything. Here, if something is True, it is True for everyone. Contemplate that statement and let it sink in. If something is True, it is True for everyone. We may not understand the Truth or like it, or it may go against everything we previously believed, but what is True is True for everyone. We may have different perceptions of that Truth and what it means, but it is True for everyone. Everything else has slight distortions or alterations. That's why we must deepen our relationship with Truth and be cautious about proclaiming absolute fundamental truths that we don't have the ability to know.

To have Wisdom we must know Truth. To be truly wise we must know the Truth about ourselves, and the larger world we live in. Leading from a place of Wisdom means we don't let our own insecurities and defects rule our decision-making. Our decisions are wise, benevolently strategic, and implemented for the highest good for all.

Wisdom comes from integrating what is True, what is of the intellect, and what is of the heart. Then action can be taken – Divine action, it is here that goodness can prevail.

Appendix K

Who Are We Going To Be While We Are Here?

Life is absolutely magnificent. Life is miraculous. What surrounds us each and every day and who we are in all of our complexities is extraordinary.

Each of us should ask ourselves – who are we going to be while we are here? Who are we going to be, how will we live, and how will we leave the world because we were here? We can ask ourselves these questions for our own lives, and also for the world we are leaving for posterity.

Think about what we could accomplish for ourselves, our families, communities, and the world, if we lived who we came here to be? Ask yourself – who do I want to be while I am here and how will I live that out each and every day?

The reasons I chose the principles and teachings that are the subjects of this curriculum is because they each hold great Truths within themselves and together they elevate a human life. These principles work with each other and continue to raise the benevolent essence of the human being and the world that surrounds them. They create heroes.

A principle is a principle when it is lived. Everything else is a concept. Compassion, Love, Peace, Kindness, Altruism, Harmony, in their highest of lived states are transformative strengths. Benevolent Consciousness, Truth, and Wisdom enable us to grace our world with tremendous improvement. What comes first isn't a given, each thing expands and builds upon the others.

The focus of this teaching has not just been on leadership, but strategic leadership. Imagine what we could accomplish and evolve by evolution by the living of this way of being.

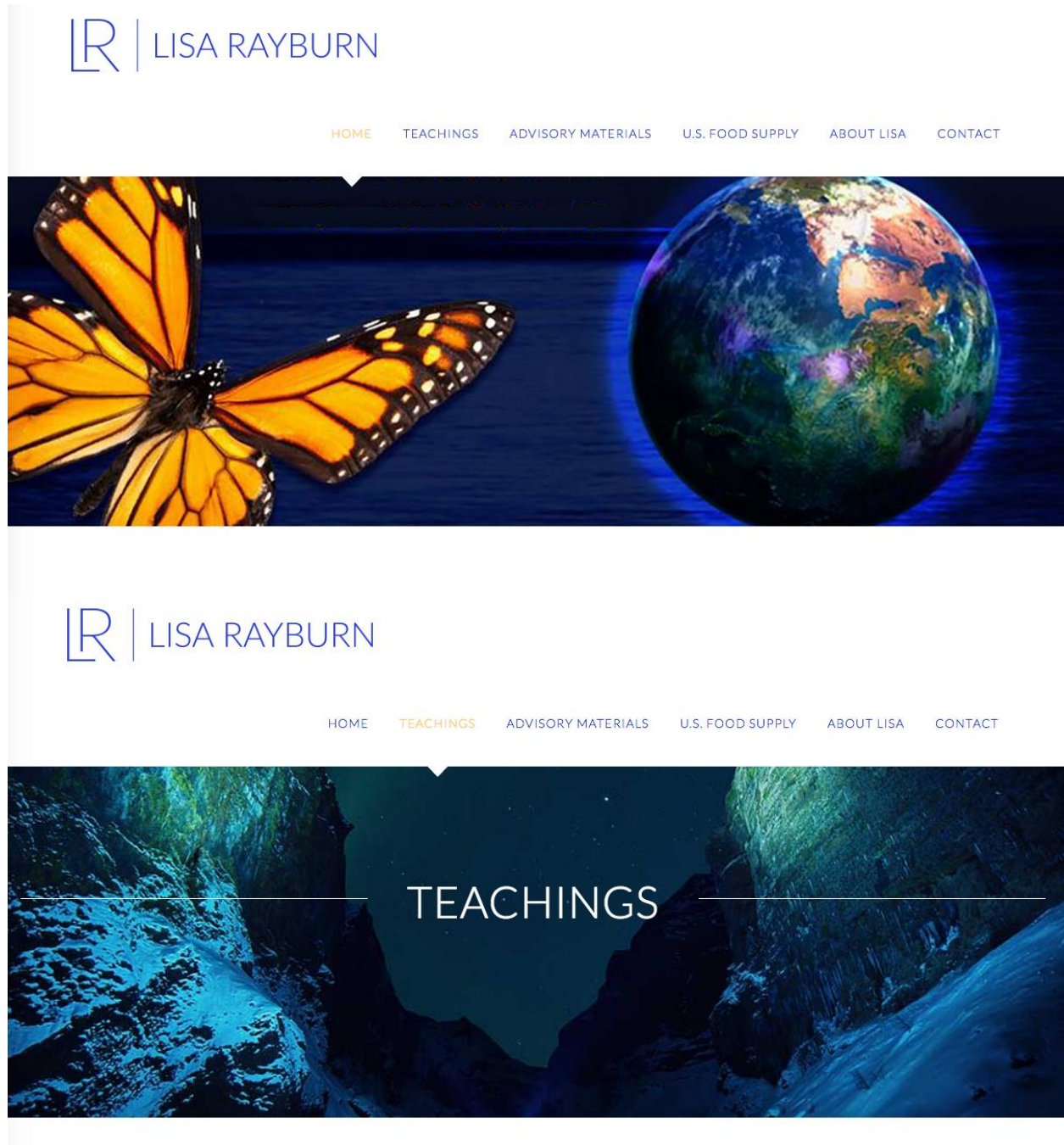
What would our world look like? What would it feel like? What might we be able to accomplish?

Life is meant to be lived...to its fullest. In All Ways.

Appendix L

Screen Shots Of Website

www.lisarayburn.com





ADVISORY MATERIALS



U.S. FOOD SUPPLY

"We all should ask ourselves – who do we want
to be while we are here?"

- Lisa Rayburn

Appendix M

Preliminary Questionnaire

NAME: _____ DATE: _____

Practiced religion if you have one: _____

Between 0-10 circle the number that best reflects where you fall on the scale

1. Do you consider yourself to be religious?

NOT AT ALL 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 EXTREMELY
SOMEWHAT

Write a short statement explaining your answer:

2. Do you consider yourself to be spiritual?

NOT AT ALL 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 EXTREMELY
SOMEWHAT

Write a short statement explaining your answer:

3. How do you feel mentally in your life?

DISTRACTED 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 MENTALLY
FOCUSED

Write a short statement explaining your answer:

4. How do you feel physically in your body?

NOT WELL 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 STRONG,
GOOD ENOUGH HEALTHY, AND
CAPABLE

Write a short statement explaining your answer:

5. Is prayer, meditation, or contemplative practice part of your life?

NEVER 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 EVERY DAY
SOMETIMES

Write a short statement explaining your answer:

6. Are you at peace in your life?

NOT AT ALL 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 ALWAYS
SORT OF

Write a short statement explaining your answer:

7. Do you know what benevolent consciousness means?

I HAVE NO IDEA 0 – 1 – 2 – 3 – 4 - 5- 6 – 7 – 8 – 9 - 10 YES I THINK SO

Write a short statement explaining your answer:

Generally answer the following

8. What does being a leader mean to you?

Write a short statement of your answer:

9. Do you think about wisdom when it comes to your leadership?

Write a short statement explaining your answer:

10. What is the importance of truth?

Write a short statement explaining your answer:

Appendix N
Final Questionnaire

NAME: _____ DATE: _____

1. What information or teachings were most helpful to you?
2. Did you find the written materials or one on one work (or both) to be most helpful?
3. Did the teachings improve your leadership?
4. Were you personally altered in any way?
5. Was access to the materials through the vehicle of a website helpful? Is there any other vehicle you would find more helpful, such as email or social media?
6. Do you have an expanded understanding of what the principles and concepts mean?
7. Are you able to see how these principles and concepts work together?
8. Do you feel you know yourself better as a result of the teachings? Do you think this helps in your leadership?

Bibliography

- Ancient Wisdom. "Sacred Geometry." <http://www.ancient-wisdom.com/sacredgeometry.htm>.
- Araque, Nelson. "St. Francis of Assisi and the Church's Teaching on the Environment." *US Hispanic Ministry*, October 3, 2011. <http://www.ushispanicministry.com/st-francis-of-assisi-and-the-churchs-teaching-on-the-environment/>.
- Armstrong, Karen. *The Case for God*. New York, NY: Anchor Books, 2010.
- Berquist, John. "Immigration and the Bible." Lecture at Claremont School of Theology, Claremont, CA, January 22, 2016.
- Begley, Sharon. *Train Your Mind, Change Your Brain*. New York, NY: Random House Publishing Group, 2007.
- Berry, Thomas. *Befriending the Earth: A Theology of Reconciliation Between Humans and the Earth*. New London, CT: Twenty-Third Publications, 2000.
- Berry, Thomas. *The Great Work: Our Way Into The Future*. New York, NY: Three Rivers Press, 1999.
- Braden, Gregg. *The Language of the Divine Matrix*. YouTube Video of lecture in Italy, 3:03:02. March 31, 2017. <https://www.youtube.com/watch?v=gKxl91U3ufI&t=3651s>.
- Bradley Hagerty, Barbara. *Fingerprints of God: What Science is Learning About the Brain and Spiritual Experience*. New York, NY: Penguin Group, 2009.
- Brown, Patricia D. *Paths to Prayer: Finding Your Own Way to the Presence of God*. Toronto, Canada: Jossey-Bass, 2003.
- Campbell, T. Colin, and Howard Jacobson. *Whole: Rethinking the Science of Nutrition*. Dallas, TX: BenBella Books, Inc., 2014.
- Campbell, T. Colin, and Thomas M. Campbell II. *The China Study: Revised and Expanded Edition: The Most Comprehensive Study of Nutrition Ever Conducted and the Startling Implications for Diet, Weight Loss, and Long-Term Health*. Dallas, TX: BenBella Books, Inc. 2016.
- Charles, Prince of Wales, Tony Juniper, and Ian Skelly. *Harmony: A New Way of Looking at Our World*. Great Britain: Blue Door, 2010. Kindle edition.
- Chilton Pearce, Joseph. *The Biology of Transcendence*. Rochester, VT: Park Street Press, 2002.
- Clayton, Philip. *The Oxford Handbook of Religion and Science*. New York, NY: Oxford University Press, 2008.

- Coelho, Paulo Coelho. *Warrior of the Light: A Manual*. New York, NY: Perennial, Harper Collins Publishers, 2003.
- Cohen, Andrea S. Cohen. *Practicing the Art of Compassionate Listening*. The Compassionate Listening Project, 2011.
- Cozolino, Louis. *Neuroscience of Human Relationships: Attachment and the Developing Social Brain*. New York, NY: W.W. & Company, Inc., 2006.
- Csikszentmihalyi, Mihaly. *Flow: The Psychology of Optimal Experience*. New York, NY: Harper Perennial Modern Classics, 2008.
- Daugherty, Alane. *From Mindfulness to Heartfulness: A Journey of Transformation Through the Science of Embodiment*. Carlsbad: Balboa Press, 2014. Kindle edition.
- Duhigg, Charles. *The Power of Habit: Why We Do What We Do in Life and Business*. New York: Random House, 2014. Kindle edition.
- Edwards, Tilden. *Living in the Presence: Spiritual Exercises to Open Our Lives to the Awareness of God*. New York, NY: HarperOne, 1995.
- Goetz, Jennifer L., Dacher Keltner, and Emiliana Simon-Thomas. "Compassion: An Evolutionary Analysis and Empirical Review." In *Psychological Bulletin*, Vol. 136, No. 3, 2010.
- Goleman, Daniel. *The Meditative Mind: The Varieties of Meditative Experience*. Florence, MA: More Than Sound, 2012.
- Gyatso, Tenzin, Desmond Tutu, and Douglas Abrams. *The Book of Joy: In a Changing World*. New York, NY: Avery, 2016.
- Hanson, Rick. *Buddha's Brain: The Practical Neuroscience of Happiness, Love, and Wisdom*. Oakland, CA: New Harbinger Publications, 2009.
- Harris, Sam. *Waking Up: A Guide To Spirituality Without Religion*. New York, NY: Simon & Schuster, 2014.
- James, William, and Martin E. Marty. *The Varieties of Spiritual Experience: A Study in Human Nature*. London, England: Viking Penguin Inc., 1982.
- Jeeves, Malcom, and Warren S. Brown. *Neuroscience, Psychology, and Religion: Illusions, Delusions, and Realities about Human Nature*. West Conshohocken, PA: Templeton Foundation Press, 2009.

- Karkabi, Barbara. "Labyrinths offer retreat for prayer and meditation." *Houston Chronicle*, July 22, 2006. <https://www.chron.com/life/houston-belief/article/Labyrinths-offer-retreat-for-prayer-and-meditation-1576035.php>.
- Keltner, Dacher, Jason Marsh, and Jeremy Adam Smith. *The Compassionate Instinct: The Science of Human Goodness*. New York: W.W. Norton & Company, 2010. Kindle edition.
- King, Martin Luther Jr., and James M. Washington. *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* New York, NY: Harper Collins Publishers, 1986.
- Kirschenmann, Fred, and Constance Falk. *Cultivating an Ecological Conscience: Essays from a Farmer Philosopher*. Berkeley, CA: The University Press of Kentucky, 2010.
- Kurtz, Ernest, and Katherine Ketchum. *The Spirituality of Imperfection: Storytelling and the Search for Meaning*. New York, NY: Bantam Books, 1992.
- Mackey, John, and Raj Sisodia. *Conscious Capitalism: Liberating the Heroic Spirit of Business*. Boston, MA: Harvard Business School Publishing Corporation, 2014.
- Makransky, John. *Awakening through Love: Unveiling your Deepest Goodness*. Boston, MA: Wisdom Publications, 2007.
- Mathematica. "Beautiful dance of the Earth and Venus around the sun." *Mathematica Stack Exchange*, August 26, 2018. <https://mathematica.stackexchange.com/questions/115358/beautiful-dance-of-the-earth-and-venus-around-the-sun>.
- McNamara, Patrick. *The Neuroscience of Religious Experience*. Cambridge, UK: Cambridge University Press, 2014.
- Monroe, Don. "Focus: Why the Inner Ear is Snail-Shaped." March 3, 2006, <https://physics.aps.org/story/v17/st8>.
- Neff, Kristen. *Self-Compassion*. New York, NY: Harper Collins Publishers, 2011.
- Newberg, Andrew B. *How God Changes Your Brain, Breakthrough Findings from a Leading Neuroscientist*. New York, NY: Random House Publishing Group, 2010.
- Newberg, Andrew B. *Principles of Neurotheology*. Farnham, UK: Ashgate Publishing Limited, 2010.
- Palmer, Parker. *The Company of Strangers*. New York, NY: The Crossroad Publishing Company, 1981.

- Piver, Susan. *Quiet Mind: A Beginner's Guide to Meditation*. Boston, MA: Shambhala, 2008.
- Plante, Thomas G. *Contemplative Practices in Action: Spirituality, Meditation, and Health*. Santa Barbara, CA: Praeger, 2010.
- Rawls, Bruce. "The Geometry Code." July 17, 2018.
<http://www.geometrycode.com/sacred-geometry/>.
- Rayburn, Lisa. *Photo of Apple*. 2018.
- Rayburn, Lisa. *Photo of Five Petaled Flower*. 2018.
- Rayburn, Lisa. *Photo of Flower*. 2018.
- Rayburn, Lisa. *Photos of Neighborhood*. 2018.
- Rayburn, Lisa. *Photo of Vesica Piscis*. 2018.
- Rayburn, Lisa. *What About The Food: Viable Solutions For The GMO and Food Crisis*. Newport Beach: The Détente Group, LLC, 2014.
https://www.amazon.com/What-About-Food-Viable-Solutions-ebook/dp/B00KO8V4FI/ref=sr_1_1?s=digital-text&ie=UTF8&qid=1401491690&sr=1-1&keywords=What+About+The+Food#reader_B00KO8V4FI.
- Ricard, Matthieu. *Altruism: The Power of Compassion to Change Yourself and the World*. Columbus, GA: Little, Brown and Company, 2015.
- Rogers, Frank Jr. *Practicing Compassion*. Nashville, TN: Fresh Air Books, 2014. Kindle edition.
- Rohr, Richard. "Inner and Outer Worlds Converge." *Center for Action and Contemplation*, March 3, 2018. <https://cac.org/inner-outer-worlds-converge-2017-03-02>.
- Rohr, Richard. *The Naked Now: Learning to See as the Mystics See*. New York, NY: The Crossroad Publishing Company, 2009.
- Salatin, Joel. *You Can Farm: The Entrepreneur's Guide to Start and Succeed in a Farming Enterprise*. Swoope, VA: Polyface, Incorporated, 1998.
- Siegel, Daniel J. *Mindsight, The New Science of Personal Transformation*. New York, NY: Bantam Books, 2010.
- Solms, Mark. *The Brain and the Inner World: An Introduction to the Neuroscience of Subjective Experience*. New York, NY: Other Press, 2003.
- Wallace, Alan B. *Mind in the Balance: Meditation in Science, Buddhism, and Christianity*. New York: Columbia University Press, 2009.

Wallace, David Foster. *This Is Water: Some Thoughts, Delivered on a Significant Occasion, about Living a Compassionate Life*. Columbus, GA: Little, Brown and Company, 2009.

Ward, Jamie. *The Student's Guide to Cognitive Neuroscience*. New York, NY: Psychology Press 2015.

Weil, Simone. *Waiting for God*. New York, NY: First Harper Perennial Modern Classics, 2009.

Weiser Cornell, Ann. *Power of Focusing: A Practical Guide to Emotional Self-Healing*. Oakland, CA: New Harbinger Publications, 1996.